





A Middle-ager at Berkeley  
Where Should Sex Education Be Taught?  
Southwestern Utah: The Largest Parish

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Things real and unreal make up this month's unique cover, a "paper sculpture and collage" that heralds the harvest season and points toward America's traditional Thanksgiving season. The artist is John Bolt, Jr., of Wheaton, Ill., who supplemented brush and imagination by scouting the countryside for natural objects. A collage, by the way, is usually made by pasting various materials on a single surface, making the work three dimensional. We hope you get this effect from the photograph.

# Together

FOR UNITED METHODIST FAMILIES

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## TOGETHER NOVEMBER 1969

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## ... but just look at her now!

When Su May first came to our Home in Hong Kong, the other children called her "Girl-who-will-not-laugh."

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**I**N THE WILD grandeur of southwestern Utah, somewhere east of White Confusion and west of Hell's Backbone, Jim Sloan's automobile eats up the miles, tires whining, racing down into twilight from lofty passes.

Taking the last curves, the car streaks south across dead-sea bottoms of salt and sand, night-running now, lights glaring, speedometer needle hanging steady at all the law will allow.

The short-legged dog, a constant

companion, drowns across the minister's shoulder, stirring occasionally as jackrabbits bound away through the dark desolation of the desert.

It has been a long day, but the "Jim Sloan Express"—complete with four snow and mud tires, heavy duty suspension, spotlight, running lights, and trailer hitch—will make it home on time again tonight.

"Home" for the far-ranging minister generally is the little town of Milford, center of operations for Protestantism's recently organized

Co-operative Christian Ministry (CCM). As director of CCM, Jim Sloan has a circuit near 300 miles long and 150 miles wide—more than 30,000 square miles of intinitely beautiful, varied, sparsely populated, predominately Mormon real estate.

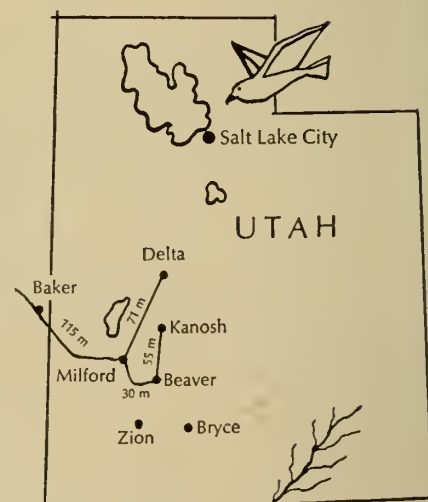
It is held together in the name of Protestantism by four wheels, an engine's incomprehensible number of revolutions per minute, and the inexhaustible faith and energy of a 52-year-old United Methodist minister to whom a mere 100-hour week

# The Largest Parish





*With no church available, as at Beaver (above), southwest of Utah's 12,139-foot Mount Belknap, Jim Sloan sets up an altar with portable steps, cross, and candles in a vacant auditorium where he will preach at 7 a.m. to four children and six adults in a semicircle around him. Later at 9 a.m. (below) he leads a worship service for 16 adults and 1 child in his former church at nearby Milford, center of his far-ranging operations as director of Protestantism's co-operative ministry in southwestern Utah.*



*Jim Sloan's "Largest Parish" may appear relatively small on this map of Utah, but it looms large when he totals his weekly mileage. Driving 300 or more miles, and attending several meetings, is just another day for the man serving this sparsely inhabited area of 30,000 square miles.*





With his wife Esther beside him, their dog Stubby perched at his shoulder, CCM's highly mobile minister-director strikes out for Delta, 75 miles away, arriving at 11 a.m. (about an hour later) to preach in a Presbyterian church to a gathering of 14. The hymn numbers being posted (right, above) are sung by varied worshipers—stable, itinerant, conservative, liberal, affluent, poor. Where neither church nor public building is available, he holds home services, as the evening one (below) at Kanosh.







would be something of a vacation.

Protestants are few and far between in the national parks, the national forests, the desert stretches—among the high peaks and canyons, the dying towns and boomtowns—of southwestern Utah. They come and go—government personnel, oil-well workers, miners, and tourists.

"When Protestant groups and churches are so small, so few, and so far apart," Jim says, "our inter-church approach means significant savings in time, money, leadership, and an increase in services to isolated families and churches."

Working with Jim, and responsible for designated areas, are four other ministers, the five representing United Methodist, United Presbyterian, and

American Baptist denominations.

Driving an average of 60,000 miles a year means more than 1,000 miles a week on the road for Jim Sloan. In his role as CCM director, it is not unusual for Jim to drive 400 miles a day to talk to a mere handful of people, often in communities where there are no churches. In addition to preaching in towns where there are churches, he often meets with small groups in homes, or in whatever community buildings are available.

It is difficult to tell the story of this chunky, five-foot-four, outgoing "modern circuit rider" without picturing the pell-mell haste that is sometimes necessary for him to cover his large and almost empty parishes. It boils down to the simple fact that a Casper Milquetoast at the wheel could not possibly cover the territory, could not possibly handle Utah's unique ecumenical ministry.

It all began in earnest last year when a Protestant Mobile Ministry carried on for a number of years by two Methodist deaconesses ended with the retirement of Miss Ada Duhigg.

"At that time," Jim says, "it was necessary to reorient the concept of the mobile ministry. It was evident that only by increasing effort and co-operation between Protestant groups could more of the religious needs of the area be met."

Following a series of meetings, Jim was named CCM director. The new organization came under the wing of the Utah Council of Churches. Its executive committee includes lay and ministerial representatives from the three denominations, and the program is open to any others who wish to participate. Operating on a budget of \$12,000 a year, CCM was financed largely by United Methodist funds in its early stages.

Actually, a mobile ministry was nothing new to Jim Sloan, an Iowa farm boy who was educated at Iowa Wesleyan and Garrett Theological Seminary. Before coming to Utah, he traveled the state of Nebraska doing temperance education (alcohol and narcotics), speaking primarily to elementary and high-school students.

Arriving in Utah in 1961, he served Methodist pulpits in Marysvale, Panguitch, and Milford—meanwhile, watching boom days turn to bust,

populations diminish, and church memberships dwindle.

"By 1968, it became apparent that I could no longer stay as a Methodist minister in southern Utah," he says. "There simply was not enough of anything—people or money—to support the ministry."

With the CCM program well underway, TOGETHER went to Utah to visit Jim Sloan, spending four days with him on the road early last May. On a typical morning, he came rolling into Mount Pleasant at the northern boundary of the parish, arriving in time for breakfast with the Rev. Paul Noble at Wasatch Academy, a boarding school for Protestant high-school students. Mr. Noble, a United Presbyterian pastor, is one of the five ministers who share CCM responsibilities.

Later he drove to Richfield, the site of a small United Presbyterian church, where he attended a potluck lunch served by young married couples. Pastor of this church is the Rev. Jeff Silliman. He then sped to Marysville, stopping for coffee with another group composed largely of elderly people who were planning to hold two evening worship services later in the month.

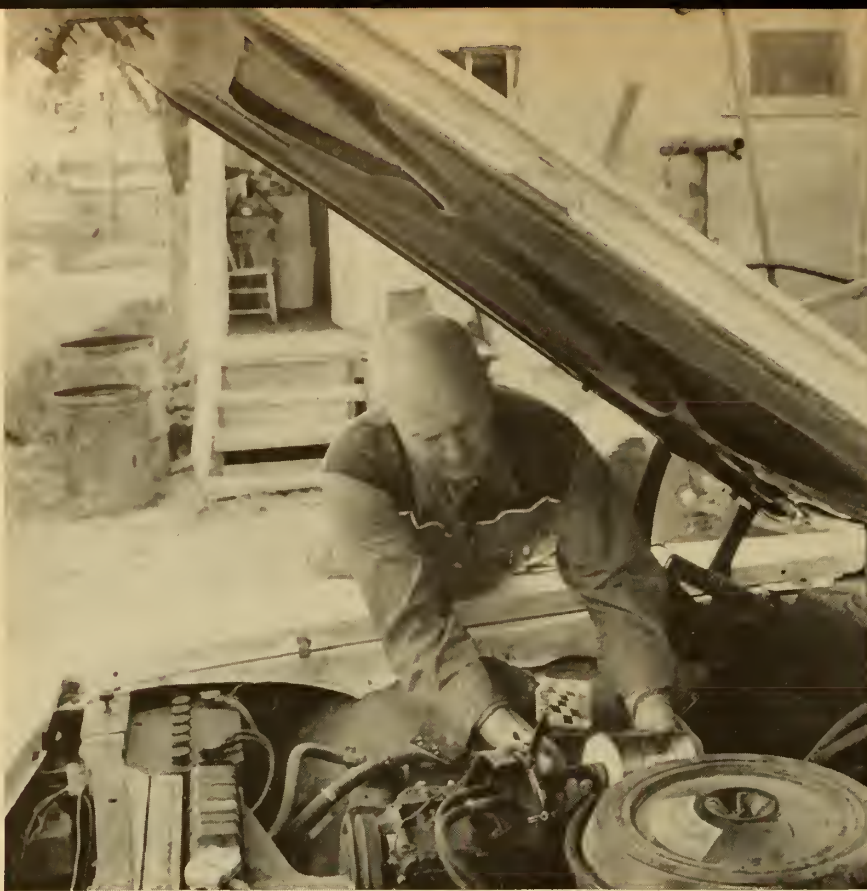
Driving south toward the pinnacles and cathedral-like grandeur of Bryce Canyon National Park, Jim passed through Panguitch, a small community typical of nearly a score of others now reached by the interchurch ministry.

"I recall that in 1963 some 65 people attended a Christmas dinner here in Panguitch," said Jim, "but last year the Protestant population had dwindled to only one family. Things are beginning to pick up a little now. I think there are about six Protestant families living here at present."

Arriving at Bryce Canyon later that afternoon, he helped plan a worship service for the family of the park superintendent. Reaching Zion National Park at 6:30 p.m., he freshened up in his 22-foot trailer, temporarily parked there, then took part in another potluck dinner and a planning session, this time with park ministry representatives.

And so it went on the days following. From Cedar City, where the Rev. Grayson Gowen is pastor of a United

Montage of a day afield in  
"the largest parish": Jim catches  
a quick shave, moves on to  
chat with tourists in Zion  
National Park, is shown in Western  
parb as he visits the parents  
of a new baby near Delta.  
Between hops and stops, Esther  
sews to pass the time away.



*A do-all mechanic, Jim keeps his car in good repair, buys gas by the 50-gallon drum, and hauls a 25-gallon auxiliary tank for the long stretches. Even his trusty automobile can't cover as much territory as is available to him through his radio ministry. He regularly delivers taped sermons to stations in the Utah towns of Richfield, Provo, St. George, and Cedar City.*



Presbyterian church, he drove to St. George where he conferred with the Rev. Alex Wilkie, pastor of the American Baptist Church, who works with a minority of Protestant students at Dixie College, one of three institutions within the CCM territory.

As he continued around his day-to-day circuit, Jim Sloan delivered tapes to radio stations; went back to Cedar City to meet with Presbyterian pastors; drove to Beaver to help plan a summer church-school program to be held in the public library. (There is no church.)

Actually, the far-flung parish extends to two states. On alternate Sunday evenings, Jim leads worship in Kanosh, Utah, and 200 lonely miles away across the Nevada state line at Baker [see map, page 4].

In isolated homes along the highways and byways, Jim and his wife Esther are known as "The Rolling Sloans." Their trailer and the 1968 Chevy, which also sports an altimeter, have become almost as well known as any scheduled train on the Union Pacific lines to Salt Lake.

Mrs. Sloan, who accompanies her husband on many of his trips, accepts the unusual nature of his role with equanimity. She admits it is a little unusual for a United Methodist minister to moderate a United Presbyterian session as Jim did recently at Delta—but this is an ecumenical ministry.

So the tires whine, the Chevy darts ahead, and the broad-shouldered driver sounds his horn at everything that moves, or threatens to move.

This is Mormon country, 98 percent Mormon country, socially and economically, and Jim Sloan is on the road to help preserve the identity of the tiny minority of other Protestant Christians throughout his vast parish.

In many ways, his work is similar to that of Bishops Asbury and McKendree who traveled pioneer America on horseback more than a century ago. The means may be different, but the aim is the same: to assemble a body of the faithful—no matter how small—and to hold them together in the work and worship of the Lord. □



# TV & Films

"BLESSED is the nation whose God is the Lord."—Psalms 33:12

In 1952 a journalist went looking for God in the American scene and among her people. His name was Howard Whitman and the book he wrote was *A Reporter in Search of God*. I ran across it again the other day and it set me thinking. What do we learn about God (or gods?) on TV today? Here is what I have discovered.

First, do not expect to learn much about the God of our Lord Jesus Christ. If God isn't totally dead on entertainment TV, he is by and large missing in action. You may quarrel with this and cite *The Flying Nun*. But tell me, what have you really discovered about God's nature or providence from Sister Bertrille? A few habits do not a theology make.

Others have claimed to discover Christ-figures in everything from *Gomer Pyle* to *Run Buddy, Run*. Not only do I fail to agree, I have finally concluded that such "discoverers" could probably find ghosts in Yankee Stadium in broad daylight if it suited some editor's taste.

But that doesn't mean there are not gods in entertainment programs. How could there ever have been *The Beverly Hillbillies* if first out of the ground there had not "come a-bubbilin' crude"? And who can gainsay the sovereignty of human infallibility wedded to impeccable spy technology in *Mission Impossible*? Raise not questions regarding the morality of espionage. When we are in the thrall of the infallible, impeccable God, there is no place for such inferior morality.

What release we all get to observe unidimensional good guys outwitting and triumphing over clearly recognizable bad guys. No crucifixions here. Any religion which defies the incarnation of a God of suffering love will get short shrift from us believers in the inevitable triumph of the good guy.

Granted there is some evidence of a spirit world. We have a ghost to represent things nautical, and a Jeannie to bewitch things aeronautical.

With a little observation, I am sure you can discover many more

TV gods to whom we may turn in time of trouble, gods who are helping us work out our future in wondrous and mysterious ways.

One does wonder though, what happened to the old God, why we prefer the new gods, and sometimes in the dark, when the set has been extinguished, just how blessed is the future of the nation.

—David O. Poindexter

## TV HIGHLIGHTS THIS MONTH

October 21, 10-11 p.m., EDT on CBS—*Football's Golden Hundred* (first 100 years).

October 26, 5:30-6:30 p.m., EST on CBS—Julliard School Opening of Lincoln Center.

October 26, 7:30-8 p.m., EST on CBS—*It's the Great Pumpkin, Charlie Brown*.

October 28, 7:30-8:30 p.m., EST on NBC—Jacques Cousteau Special: *The Desert Whales*.

November 4, 9-11 p.m., EST on NBC—*First Tuesday*.

November 6, 7:30-8:30 p.m., EST on NBC—*Debbie Reynolds and the Sound of Children*.

November 6, 8:30-10 p.m., EST on NBC—*Roberta*.

November 9, 1-1:30 p.m., EST on ABC—Directions Dromo: *Mahatma Gandhi*.

November 12, 7:30-8:30 p.m., EST on NBC—Bill Cosby Special: *Hey, Hey, Hey! It's Fat Albert*.

November 12, 8-9 p.m., EST on NBC—Johnny Carson Special.

November 12, 10-11 p.m., EST on NBC—*Norman Rockwell's America*.

November 16, 1-1:30 p.m., EST on ABC—Directions Dromo: *St. Paul and the Church in Corinth*.

November 18, 7:30-8:30 p.m., EST on NBC—*The Wolf Men*. A study of the wolf (the four-legged kind).

## CURRENT FILMS OF INTEREST

**The Wild Bunch (R)**—One of the most brutal films ever made, this is a tale of Old West outlaws refusing to quit in the face of modernity. Director Sam Peckinpah is a superb artist, conveying the horror and gore of the traditional shoot-outs. The question remains, however: Has he made violence repulsive or poetic?

**Easy Rider (R)**—Two motorcyclists travel from west to east in a retracing of their forefathers' journey to new hope. The return is devastating, for the American Dream now is tinselled over with a shallow facade that barely hides fear, bigotry, and hatred. The artistic skill and precise vision of this low-budget independent film by Peter Fonda could have significant impact on Hollywood film makers who are losing money on high budget efforts.

**A Place for Lovers (M)** places Marcello Mastroianni and Faye Dunaway in a Swiss setting with the old *Camille* motif. She is dying and seeks a final meaningful relationship. Scenery, excellent; performance, good; script, dull. □

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# Approaching the Lord's Table

By JOHN L. KNIGHT



IN CELEBRATING Holy Communion, we follow the practice of the earliest Christians. The service, even today, is patterned after the Last Supper of our Lord with his disciples, and we continue it in response to his admonition that the bread and the wine have special significance for all who partake in memory of him.

There is no uniformity among Christians as to either the proper mode of observing the Lord's Supper or the interpretation of its spiritual significance. Its meaning may be different for each person receiving Communion, or even for the same person on different occasions.

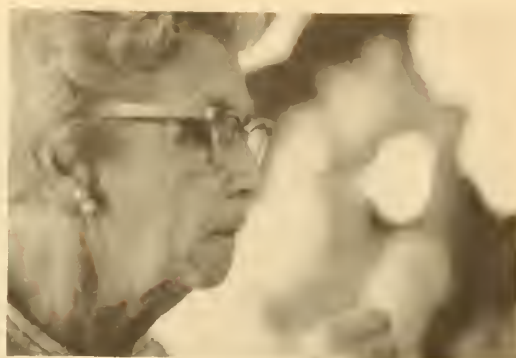
Historically, there are many ways of interpreting this Sacrament, and among them are six moods of the spirit by which one might approach the Lord's table.

The *devotional* mood, with its emphasis upon the word "Communion," implies a mystical communion between the Christian and his Lord. This spiritual oneness with Christ is a consistently unmistakable element in the long tradition of Holy Communion. It is so paramount an element that the medieval church developed the doctrine of transubstantiation, or miraculous change, to dramatize it by ritual and miracle. The early reformers modified this doctrine to reject the theological implications of its mechanism, but they maintained the validity of the Sacrament as a means of grace whereby the Christian may experience a mystical communion with his Lord, if the spiritual condition and devotional earnestness of the believer are right. Hence we pray, "so to partake of this Sacrament of thy Son Jesus Christ, that we may walk in newness of life, may grow into his likeness, and may evermore dwell in him, and he in us."

A second approach is in the mood of *gratitude*, with its emphasis upon "Eucharist." In the more liturgical branches of the church, particularly the Roman Catholic, the sacrament of the Lord's Supper is referred to as the Holy Eucharist, and the word "Eucharist" finds its rootage in the Greek word which means "thanks." The Holy Eucharist is a feast of thanksgiving in testimony of what God has wrought in Jesus Christ. Reflection upon the sacrifice and death of the Christ, what he means to the Christian and to all mankind, leads to deep gratitude, which in turn prompts repentance and reformation.



Third is the *memorial* approach. The mood of memory puts emphasis upon the admonition of the Lord, "Do this in remembrance of me." So this Sacrament is a ritual of memory. Unfortunately, for some Christians it is no more than this, but this does not obscure the importance to the Christian of focusing his thoughts on the Master, his teachings and ministry, his life and death. Participation in Holy Communion in memory of him prompts a contrition of heart, a call to duty, and a constancy of discipleship.



A fourth approach to Holy Communion is in a mood of *fellowship*, as Christians gather about the table of their Lord to bear witness to their unity in him. This is the Christian community affirming its faith and its oneness in Christ. The bond of fellowship is exhibited and strengthened as, side by side, members of that community take the loaf and the cup. The celebration of Worldwide Communion in recent years has become more meaningful as Christians become increasingly aware that the bond of Christ unites them in a fellowship of faith with Christians of every race, color, nation, and clime.



A fifth approach to Communion is in the mood of *dedication or commitment*. In a very real sense, a declaration of intent is implied in this Sacrament. The words of the ritual invite, "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and *intend to lead a new life* [Italics added—Ed.] following the commandments of God . . ." In approaching the Lord's table, we declare our intent. In the closing prayer of the ritual we articulate this commitment: ". . . here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." Holy Communion involves commitment.



A sixth approach to the Lord's table is in the mood of *renewal*. When in the need of spiritual refreshment and reinvigoration, there is no better place to renew our inner resources and our Christian convictions than at the Lord's table. There, in the mystical presence of the Christ, we can be thankful for his grace, taking bread and wine in his memory. In company with fellow Christians who stand and kneel and pray at our side, we publicly affirm our commitment to him, and seek strength to be faithful followers of Jesus Christ. □



# Home, School, Church —And Sex Education

ON A MORNING last January citizens of Parsippany, N.J., discovered leaflets on their front lawns that contained a vivid explanation of sexual intercourse and masturbation. The leaflets apologized for such detail but charged that this was no different from material in the sex education program for small children that was being developed for Parsippany public schools.

Angry parents bombarded the city's board of education and police with telephone calls when they discovered their own children picking up the leaflets. A police investigation revealed that the leaflet was a publication of MOTOREDE (Move to Restore Decency), an arm of the John Birch Society.

The Parsippany school board president, Mrs. Betty Minor, denied that anything similar to the material in the leaflet was going to be part of the sexuality education curriculum that teachers and school administrators were developing with the help of citizens and the clergy. The program had, in fact, been endorsed by 10 Parsippany clergymen.

## Old Courses, New Opposition

Courses on sex education and family living have been taught in public schools throughout the United States for decades. In recent years, more and more schools have added these subjects to their curricula. Today's children encounter a flood of information and misinformation about sex over the air, in newspapers and magazines, in motion pictures, in advertising, and in conversation. Their need for factual information that will help them put all this in perspective is desperate.

Until recently the courses were widely accepted by students, teachers, school administrators, and parents. And they have the backing of the National Education Association, the traditionally conservative American Medical Association, the National Congress of Parents and Teachers, the U.S. Department of Health, Education, and Welfare, the National Council of Churches, and most denominations.

Then in August, 1968, the Christian Crusade, a right-wing organization headed by evangelist Billy James Hargis in Tulsa, Okla., published a book by Gordon V. Drake titled *Blackboard Power—NEA Threat to America*. [NEA

is the National Education Association.] This was followed in September by *Is the Schoolhouse the Proper Place to Teach Raw Sex?* also by Dr. Drake. These marked the beginning of a battle that has increased in fury and bitterness.

Although the John Birch Society had been causing difficulties over textbooks, curriculum, personnel, and other educational matters, it did not enter the anti sex-education campaign until January, 1969. Since then the Birch organization has formed MOTOREDE, has encouraged the formation of other front groups, and has produced a filmstrip titled *The Innocents Defiled*.

The Birch educational campaign is aimed at getting control of public school boards everywhere. The crusade against sex education is being used as a wedge and as a fund-raiser. Says Birch Society material: "We have long felt that we should somehow find an easy, organized way to get others to help finance the tools we need for our educational programs. We feel that we now have the built-in opportunity to do just that through the use of our new filmstrip, *The Innocents Defiled*."

Other right-wing organizations have taken up the battle. Let Freedom Ring, a smear-by-telephone network, has used anti sex-education material. Rep. John Rarick of Louisiana got the Drake material into the *Congressional Record*. Constructive Action has produced a filmstrip called *The Pied Piper*, which also is concerned with young people's use of drugs. Oil billionaire H. L. Hunt's *Life Line* has carried warnings against sex education in the schools. The weekly *Dan Smoot Report* has asserted that the public-school classes are "debauching our children." The American Education Lobby's nationwide advertising campaign terms sex education "an assault on American youth."

Citizens' groups opposing sex education in the schools have sprung up in all 50 states, according to the John Birch *Bulletin*. Some have such attention-getting initials as SOS (Sanity on Sex), MOMS (Mothers Organized for Moral Stability), PAUSE (People Against Unconstitutional



Sex Education), POSSE (Parents Opposed to Sex and Sensitivity Education), CHIDE (Committee to Halt Indoctrination and Demoralization in Education), and ACRE (Associated Citizens for Responsible Education).

### Names Vary; Methods Do Not

Whatever the name, the method is the same. First there are rallies, protest meetings, and demonstrations, often held simultaneously at local and state levels. Front groups are organized, and interested citizens and parents are invited to view a filmstrip or some other audio-visual material pointing out the dangers that sex education can hold for the schools. Outside speakers and "authorities" are brought in. There are telephone calls to TV talk shows, advertisements in local newspapers, petitions, and letters to the editors of newspapers and to local, state, and national officials and legislators.

PTA [Parent-Teacher Association] and school-board meetings are disrupted by argument and shouting, and material opposing sex education in the schools is circulated. At this stage the attack becomes vicious. Teachers, school administrators, and school-board members receive harassing, abusive, intimidating phone calls. Campaigns usually peak just before an election that could influence the course of the school board. Members of the front group are among the candidates. They may be well known as front-group members or they may not easily be identified with it.

Attackers call sex-education programs in the schools "pornographic" or "communist inspired." They charge that they are counter to morality and an invasion of the right of parents and church to instruct children in moral values.

Often the attacks are successful. In Anaheim, Calif., where the public schools conduct one of the best-planned family-life and sex-education programs in the country, right-wing opponents of sex education won two of three school-board seats in an election last April. Sex education was a major campaign issue.

Opposition has scored heavily in school districts where sex education is just getting under way, scuttling programs in Roselle, N.J., the Catho-

# Leprosy... a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

### Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

### A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

### What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

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President

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lic diocese of Syracuse, N.Y., and Rio Linda, Calif.

Teachers have been driven out of town.

Bills to restrict sex education have been submitted in 15 state legislatures as well as in the U.S. Congress.

The California Board of Education has endorsed voluntary sex education for kindergarten through the 12th grade, despite heavy attacks, but it has suggested no instruction in human reproduction before age nine and has labeled "SIECUS materials" inappropriate for California schools.

SIECUS, the Sex Information and Education Council of the U.S., is the prime target of anti sex-education crusades, and protest groups constantly refer to "SIECUS materials." Actually, SIECUS produces no curricula, no classroom materials, and no programs for schools. It is a national consulting organization that offers help to community leaders, educators, religious groups, colleges, and medical and other professional schools on their sex-education programs. All decisions about what to use or how to present it are made by the groups themselves. Chief spokesman for SIECUS is Dr. Mary Steichen Calderone, a dynamic grandmother whose forthrightness can be startling when it is taken out of context.

Another target is Dr. William H. Genne, head of the National Council of Churches commission on marriage and family life. Critics point out that he is not only a director of SIECUS, he is also on the board of *Sexology*, a magazine established a number of years ago to present authoritative articles on sex in a popular form.

### Majority in Favor

A Gallup Poll reported last June that 71 percent of all adults questioned were in favor of sex education in the schools, and it would be tempting to say that critics are extremist crackpots. But among those against sex education in the public schools are parents who simply are concerned about the quality of sex

education their children receive.

Some of them feel that sex education belongs only in the home. Others think that it belongs in the home and in the church and cannot see how sex education in the public schools can go safely beyond facts to include moral values.

Oddly, many of these people remained silent when sex education was confined to the facts of reproduction, taught in high-school biology or physiology classes, but now they are aroused because the schools are trying to go farther and teach responsible sexuality in relationship to the family and society in which every individual must live. In this broadened context, educators say frankly that they do not see how it is possible for sex education and family-life courses to be taught without implying moral values.

The Anaheim High School district superintendent, Paul Cook, says: "We try to suggest the practicality of moral behavior. If you lecture or threaten kids, they will turn you off."

Much of the controversy, of course, centers on sex instruction for children in the lower grades. Its foes quote Dr. Rhoda Lorand, child analyst and author of a book on sexuality for older adolescents. She is against sex education for children between 6 and 12, the so-called "latency period" when, according to Sigmund Freud, children seem disinterested in sex and concentrate on socialization, play, and learning. Other Freudian analysts disagree.

Dr. W. T. Tompkins, an obstetrical consultant to the U.S. Children's Bureau, says: "We teach reading, writing, and arithmetic in a factual and objective manner. It is time we added the fourth R—reproduction. This fourth R also should be taught factually and objectively, not as related to sex per se. Rather the aim should be to prepare children to react favorably when the emotional and psychological problems relating to sex are superimposed on the problems of rapidly changing and developing psychological processes."

Dr. Tompkins points out that the rate at which girls mature has been dropping at the approximate rate of 6 months every 20 years. Eight and nine-year-old girls now have babies, though rarely; but it is no longer rare for 10 to 12-year-olds to have them.



To the question of how well equipped parents are to educate their children on sexuality, Supt. Cook says: "If you ask our students [in Anaheim High School], you'll discover that less than 10 percent have any meaningful discussions with their parents about sex. What are the other 90 percent to do? And there isn't one church in a hundred, that I know of, that's teaching an honest course in sex instruction."

### United Methodist Materials

In a limited although natural way, education in sexuality finds expression in United Methodist church-school publications for children. Several units, those teaching family relationship and the story of creation, touch lightly on the elements of sexuality, but no single session makes this a primary focus. Seven parent guidebooks give excellent guidance to parents, not only for understanding their own sexuality but also for finding the opportunities for guiding their children in their understanding. *Into Parenthood* is an especially helpful, sensitive treatment of the many concerns facing new parents.

*Sex and the Whole Person*, developed a number of years ago, is still available, but the Rev. John W. Gattis, director of junior high ministries for the United Methodist Board of Education, says it does not fill the needs of today. A workbook for junior-high youth on *The Role of Sex in Christian Living* has been sent to 600 Christian-education directors, but it will not be distributed generally until a careful job of leadership training has been done and utilization procedures have been established. Ultimately, says Mr. Gattis, it is hoped that this workbook will become an official part of the program of every annual conference.

Churches in some annual conferences already have been conducting short courses in sex-education and family-life for youth. The Southern California-Arizona Conference has been particularly successful, including both parents and youth.

A committee headed by Mr. Gattis is working on the development of a United Methodist church-school sexuality curriculum for all age levels. The only complete Protestant curriculum now available is a graded series developed by the Lutheran Church—Missouri Synod. Several other Protes-

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tant denominations are involved now in developing curriculum materials on sexuality.

A statement drafted by the Interfaith Commission on Marriage and Family Life by representatives of the National Council of Churches, the Synagogue Council of America, and the United States Catholic Conference puts responsibility for sex education primarily on parents or guardians. But it says, "Each community of faith should provide resources, leadership, and opportunities as appropriate for its young people to learn about their development into manhood and womanhood, and for adults to grow in understanding of their roles as men and women in family and society in the light of their religious heritage."

The interfaith statement says that the school and other community agencies can have a vital role in sex education: "They can integrate sound sexual information and attitudes with the total education which the child receives in social studies, civics, literature, history, home economics, and the biological and behavioral sciences." And: "They can reach the large numbers of young people whose families have no religious identification but who need to understand their own sexuality and their role in society."

### Recognize Moral Principles

The statement warns that sex education should not be reduced to the mere communication of information. Rather, "This significant area of experience should be placed in a setting where rich human, personal, and spiritual values can illuminate it and give it meaning. In such a setting, we are convinced it is not only possible but necessary to recognize certain basic moral principles, not as sectarian religious doctrine but as the moral heritage of Western civilization."

Bishop Earl G. Hunt, Jr., chairman of The United Methodist Church's General Committee on Family Life, says, "Sex education ought to be taught, ideally, in the home, the church, and the school—each bringing its peculiar perspective and genius to bear upon a very important task. In all approaches, high moral insights—proven guardians of the integrity of the home—should be honored and fostered constantly. But at the same time, misrepresentation

and distortion of facts and motives employed by extremist groups to interrupt ethically and educationally sound programs of instruction ought to be resisted vigorously by an intelligent public."

But to intelligent members of the public who are also parents, the answers are not easy. If somebody tells them that their child is being exposed to "pornography" or is the victim of a "communist plot," they are going to be concerned. They should be.

One of the best ways to put such charges into perspective is to find out just what is being taught in the schools, who is teaching it, and how your own child is reacting to it.

One of the benefits of a sound program of sex and family-life education at school is that it opens up a natural way for parents to discuss the subject more freely and confidently with their children. And the children have a chance to discuss information with their peers under the guidance of a capable adult rather than in some back alley.

A capable adult—there is the catch. Not all teachers have the necessary maturity, values, assurance, and ability to relate to youngsters to teach such a program successfully, and facilities for training such teachers still are scarce. Thus, the quality of sex-education and family-life instruction varies from school to school. The wise parent, consequently, will make sure what the local situation is and, if necessary, will work to improve it. The democratic system provides the methods by which this can be done without resort to irresponsible mudslinging.

—Helen Johnson



## United Methodists in the News

**Travis Harris**, a blind man who is visual services director of the Oklahoma Department of Public Welfare, has been awarded the international Service to Mankind award of Sertoma International, men's civic organization.

**William Donald Brewer** was appointed by President Nixon as top executive of the Four Corners Regional Commission, an agency created to carry out long-range programs to stimulate economic growth in an area of Arizona, Colorado, New Mexico, and Utah.

**Alfred M. Bailor**, education secretary for the Sierra Leone Conference, has been decorated with the Member of the Most Excellent Order of the British Empire, one of the highest honors Great Britain can bestow.

Old St. George's United Methodist Church, Philadelphia, Pa., the world's oldest Methodist edifice in continuous service, recently presented its 1969 St. George Awards to the Rev. **Henry H. Nichols** of Janes Memorial United Methodist Church in Philadelphia, Dr. **Frank Baker** of Duke University, and to Dr. **Frederic Barth**, president of the College of Osteopathic Medicine in Philadelphia.

Bishop **F. Gerald Ensley** of Columbus, Ohio, received the John Wesley Ecumenical Award.

Dr. **Jameson Jones**, 39, minister of Gobin Memorial United Methodist Church in Greencastle, Ind., has been appointed president of Iliff Theological Seminary in Denver, Colo., one of 14 theological schools related to the denomination. He succeeds the late Dr. Lowell Swan, air crash victim earlier this year.

**DEATH: Boyd Leedom**, former presiding judge of the South Dakota Supreme Court and former chairman of the National Labor Relations Board.

## GENERAL CONFERENCE MOVED TO ST. LOUIS

Possible severe housing problems have forced the 1970 special session of the United Methodist General Conference to be moved from Baltimore, Md., to St. Louis.

Dates remain the same—April 20-24. All sessions will be held in St. Louis's Kiel Auditorium.

The scheduled host committee in Baltimore told the Commission on Entertainment and Program of the General Conference that two major hotels in the Maryland city have recently gone into receivership, creating possible housing shortages.

## HURRICANE DAMAGE EXCEEDS \$2 MILLION

In the Gulf Coast area of Louisiana and Mississippi and in Virginia, United Methodists are recovering from the disaster of Hurricane Camille.

The storm, said to be the worst ever to hit the United States, damaged many churches, parsonages, and other buildings belonging to The United Methodist Church.

Bishops of the church have asked members all over the country to aid in the rebuilding. Offerings for relief of the storm victims—Methodist churches and pastors—were received in most churches on September 7.

Bishop Edward J. Pendergrass, of the Jackson (Miss.) Area, estimated that damages to church property exceed \$1.5 million along the Mississippi coast, with another half million in losses below New Orleans in the Louisiana Area. Damages in Virginia had not been estimated at time of writing. Much of the damage is from water, and not covered by insurance.

Among the worst damage in Mississippi:

Loss of all buildings at Gulfside Assembly, Waveland, Miss.

Loss of the parsonage of the Seashore District in Gulfport, Miss.

Roofs were blown off the Mississippi Rural Center at Columbia, First Church of Gulfport, and Leggett Church at Seashore Assembly in Biloxi, where there was damage also to Arlene Hall, but none to Seashore Monor retirement home.

The United Methodist Church of Pass Christian was moved 20 feet off its foundation.

Severe water damage resulted at First Church of Pascagoula, and at East End and Epworth Churches, Biloxi.

Other damage included:

Destruction of Buras, La., church whose predecessor was ruined by Hurricane Betsy four years ago.

Destruction of Asbury Church, Venice, La.

Severe water damage to churches



*Fate, a seven-member rock group from Norfolk, Nebr., won the second annual Battle of the Combs, sponsored jointly by the United Methodist Nebraska Annual Conference, the State Fair Board, and the Nebraska Broadcasters Association, at the Nebraska State Fair. Sponsors said they hoped to recognize talents of young people in Nebraska, provide a context in which they could discuss their style music, and suggest that the generation gap could be narrowed.*



in Slidell, La., and Coden, Ala., near Mobile.

Most water-damaged goods had to be destroyed because of the danger of epidemics.

In the disaster area, churches played a major role in the recovery effort. Emergency shelters and distribution centers were set up in many churches and community centers. Pastors often undertook the job of locating the people of their congregations and consoling families whose members were killed or injured.

A Southern Baptist pastor and an Episcopal lay reader were chosen to co-ordinate Civil Defense relief efforts in Biloxi.

Church World Service (CWS), the relief agency of the National Council of Churches, delivered truckloads of supplies in the Gulf Coast areas. Many churches participated in the co-ordinated effort to provide blankets, mattresses, baby food, and gasoline-driven power saws.

The National Council was also involved in recruiting volunteer doctors and nurses to be flown in CWS-chartered planes to the devastated areas.

Bishops Pendergrass of Mississippi and Aubrey G. Walton of Louisiana were among the first to inspect the area. After surveying the damage, the bishops recommended that the entire church help in aiding the victims and restoring property.

## QUADRENNIAL EMPHASIS EXECUTIVE RESIGNS

The staff head of United Methodism's 1968-72 Quadrennial Emphasis Committee has resigned to return to North Carolina as an executive in higher education.

Dr. J. Lem Stokes II was named associate director of the North Carolina State Board of Higher Education. He said part of the attraction of the new job is a study, recently authorized by the North Carolina legislature, of financial needs of church colleges. He said North Carolina has more church-related institutions than any other state.

Dr. Stokes became the quadrennial program's first executive secretary last year after more than 15 years as president of United Methodist-related Pfeiffer College in Misenheimer, N.C.

## MISSIONS BOARD TO AIR BLACK DEVELOPMENT PLANS

Race and money are expected to be a steady discussion tandem when the United Methodist Board of Missions holds its second meeting of the year October 23-31 in Boston, Mass.

A report is expected from the board's black executive task force on economic development and other aspects of the black revolution as they relate to churches.

The missions board was the first major United Methodist agency confronted last spring with demands from supporters of the Black Manifesto [see *Black Manifesto Explodes on Churches*, August, page 13]. The board's executive committee voted \$300,000 for economic empowerment of black people and agreed to seek an additional \$1 million at the October meeting. A committee named to administer the funds has not met, and at least two black bishops have declined to serve on it.

The Board of Missions special committee on involvement of young people is expected to report in Boston. Also scheduled are reports from task forces on world development, planning for the '70s, leadership, theological studies, and ecumenical issues.

The board is United Methodism's largest agency, with work in 53 countries involving about 1,400 missionaries, home missions projects employing about 2,000, and an annual budget of some \$44 million. Its three divisions also will meet in Boston.

## RECRUITING POOL SEEKS QUALIFIED MISSIONARIES

A recruitment pool which hopes to reverse the downward trend in the number of qualified missionary candidates opened full operations this fall with participation of eight church agencies, including United Methodism's Board of Missions.

The Overseas Personnel Recruitment Office (OPRO) began limited work last spring in New York following a two-year interdenominational study of the need for ecumenical mission recruitment.

For all its members except the United Methodist Board of Missions, OPRO will recruit and screen potential candidates, recommend qualified persons for specific jobs, and conduct mission research and interpretation. Similar work for United Methodism will continue to be carried on by the denomination's Joint Committee on Missionary Personnel. United Methodists will work closely with OPRO in interpretation and planning.

OPRO will have three full-time personnel secretaries, one in education, one working with ordained and medical personnel, and one with other specialists. OPRO also will visit campuses and carry on interpretation in such professional fields as medicine and social work and in society in general.

Some indication of the downward trend which OPRO hopes to help reverse was seen in the number of young men and women going out this fall in the World Division's three-year overseas program. The 32 who were assigned to 13



Diversity of World Council of Churches leadership is seen between sessions at Canterbury, England. From left are Father K. C. Joseph, WCC staff; the Most Rev. Vladimir, Orthodox archbishop of Berlin and Middle Europe; United Methodist Bishop James K. Mathews of Boston, Mass.; and the Rt. Rev. Josiah M. Kibira of Tanzania. All four attended WCC Central Committee sessions.



countries were down from the 47 who left a year ago and were also well below the overage of 51 per year sent since 1948.

Participation in OPRO was only one mid-autumn mark of changes in United Methodist global mission.

New forms of missions, as reported by World Division secretaries, included these three:

- In Montero, Bolivia, a radio station has been established in co-operation with Ramon Catholics and with financial assistance from OXFAM, a British philanthropic agency. Literacy classes will be one of the station's features.

- In Luzon, Philippines, the Rev. Dwayne Suter, United Methodist, has helped develop farmer co-op-

eratives to irrigate and experiment with airborne insecticides and herbicides over some 7,000 acres.

- In India the denomination's Southern Asia Central Conference created a technical education commission, co-ordinating four Methodist-related programs to take advantage of that country's increased need for trained technicians.

## World Council: Tension Between the Poles

No religious group attempts to span more of the world's polarities than does the World Council of Churches. It follows, then, that no group feels the tension of these polarities more than does the WCC.

The reality of tension was apparent when the WCC's 120-member policy-making Central Committee met in mid-August in Canterbury, England. Much of the pressure comes from within the WCC itself.

**Item:** For the first time Orthodox churchmen hold the majority of WCC policy positions, giving their Eastern-oriented views opportunity for dominance over the WCC's traditional Western Protestantism.

**Item:** Two among the five member churches voted into membership at Canterbury open virtually new fields for the WCC. A 3-million-member Congo church, first WCC African member not founded by missionaries, is described as "black power at its redemptive best," stressing faith and psychic phenomena, including healing. Also new in the WCC is the 1.1-million-member "Brazil for Christ" church. One WCC staff member said the Brazilian Pentecostals "will bring to the WCC a different style of dealing with each other . . . We will have to learn to tie into their oral network of communication because theirs is on oral culture."

**Item:** The WCC faces a financial crisis, with a deficit feared as high as \$300,000 by the end of 1970. Member churches, already asked for a 33 percent increase in giving for 1969, are expected to be asked for an additional 25 percent increase beginning in 1972.

**Item:** Under-30s are to be given greater voice, without vote, in Central Committee sessions.

The 21-year-old WCC in effect acknowledged some of its tensions by sending its first letter to member churches to start a "conversation about our common concerns." WCC policy makers opened the "conver-

sation" with admission that there are areas where little progress has been made, including "tension between ecumenical experience and the accepted patterns of the churches." The letter to members also acknowledged "conflicting opinion in our midst."

The letter asked churches to move with the WCC in eight ways, including helping to eradicate racism and supporting rights of oppressed groups.

Putting substance to the idea of combatting racism proved difficult for the world churchmen. A plan aimed at lessening racism was rejected by many committeemen as too weak and was returned to drafters before final vote.

The accepted plan allocates \$200,000 from WCC reserves and appeals to the 235 member churches for another \$300,000. Along with the fund appeal, the council began a five-year program against racism, including an international advisory committee and a three-man secretariat in Geneva, Switzerland.

Racism stood at the heart of most WCC Central Committee statements on world problems. These included:

**Rhodesia**—asked WCC member churches to press governments to find ways to make United Nations sanctions against Rhodesia more effective and called that country's new constitution in many respects "contrary to Christian teachings." WCC leaders also asked churches to provide Rhodesian churches with financial and manpower assistance to carry an education, training, relief, and other services aimed at justice.

**Nigeria/Biafra**—increased WCC's goal for war relief from \$3.8 million to \$5 million; urged "safe corridors" into Biafra but reaffirmed the WCC's political neutrality in the civil war.

**Cuba**—said it is urgent for United States and Latin American governments to reestablish trade

with Cuba and lift embargoes.

**Middle East**—said the Central Committee believes that in establishing the State of Israel without protecting rights of Palestinians, "the great powers" have done injustice to Palestinian Arabs and this should be redressed.

**United States**—supported striking table grape pickers in California.

In addition to allocating funds to fight racism, the WCC voted \$270,000 for a three-year series of studies on the role of Christians in humanizing social institutions. Task forces will investigate how institutions are changing and whether they have a dehumanizing effect on individuals and society. A call by noted American anthropologist Dr. Margaret Mead to "curb technology where it can harm us" helped lead to this program.

As its final policy session of the 1960s ended, the WCC continued to evidence the firm hand of white American leadership. WCC General Secretary Dr. Eugene Carson Blake, an American United Presbyterian, anticipated the wail of WCC bond-wingers. In his report he discussed theological polarization over whether the gospel "really supports the present ecumenical preoccupation with social, economic, and political questions." He said the two caricatures of Christianity which most want to avoid are making history meaningless by noninvolvement in it and identifying the faith with the "materialistic utopianism of secular society." Both poles are found in New Testament Christianity, he added, and the ecumenical movement "is in the best position to comprehend them and therefore to give the churches . . . a stimulus to their dynamic renewal."

Just where the WCC will continue to stand between the poles and in what body it will stand rests, for now, largely with a committee on WCC structure. Its chairman is United Methodist Bishop James K. Mathews of Boston, Mass.



## YOUTH ACTIVITY SOUGHT IN NATIONAL LAWMAKING

Informing United Methodist Youth Fellowship (UMYF) groups about current legislation and their role in shaping it is keeping a two-man team from the United Methodist Council on Youth Ministry busy in Washington this year.

Dick Johnson of Chico, Calif., and Claus Rohlfs, Jr., of Dallas, Texas, both college students and leaders of youth programs in their own conferences, are full-time coordinators for the project which was developed experimentally just a few years ago.

They operate on the premise that youths have something to say to legislators and that it is part of the church's job to help them say it.

Through a twice monthly newsletter, *Encounter*, the council hopes to teach young people how to investigate issues, formulate opinions, and then act on these convictions.

*Encounter* is sent to the UMYF president, the adult co-ordinator of youth ministry, and the legislative affairs director in each conference. Anyone else who wishes to see it pays the \$2.50 subscription fee.

In addition to this Washington-based operation, the boys speak to youth assemblies and other interested groups all over the country.

The co-ordinators of last year's project, Susan Spruce of Floresville, Texas, and Ann Wheeler of Birmingham, Ala., stated that their purpose was not just to get the church interested in the political scene but to get more youth concerned individually—to provide information, to spur motivation, to encourage involvement and provide handles for action, and to encourage the use of influence in decision-making.

They also found adult groups getting enthusiastic over youth work in the legislative field and feel that the project helps to bridge the generation gap by showing where and how youth and adults can act together on mutual concerns.

Johnson, 20, has completed his sophomore year at San Francisco State College in the social sciences and English. Last year he was chairman of the California-Nevada Conference youth leadership team.

Rohlfs, also 20, has finished his junior year at Trinity University in San Antonio, Texas. He has been president of the youth council of Southwest Texas Conference and has served two years as chairman of the conference young-adult coun-

cil. A delegate to the 1966 World Conference of Methodist Youth, he is preparing for the ministry.

Both young men, like their female predecessors, are taking a year's leave from college studies.

The United Methodist Council on Youth Ministry (UMCYM) which sponsors the Washington legislative program described above embarked at late summer on an intra-church legislative program of its own.

UMCYM's 25-member steering committee wants:

- A "young church coalition" to bring together youth members of all denominational boards and agencies as well as youth members of semiofficial or unofficial United Methodist groups.

- General Conference legislation which would place the Youth Service Fund under UMCYM control.

- A \$46,216 budget for 1970, \$32,316 more than in 1969.

- Fifty percent youth-young adult membership on all boards and agencies.

UMCYM leaders said they hoped to employ two youth associates at least through April, 1970, to work for youth involvement in boards and agencies and to point to the 1970 General Conference session.

UMCYM recommends that not only should 50 percent of all boards and agencies be under 30 but that 50 percent of that group, or a fourth of the entire membership, be 17 or under at time of election.

Youth and young adult members of UMCYM's steering committee (15 of the 25) are selected from applications from across the denomination. All but two of the adult members are from general boards.

## MONTH-LONG CAMPAIGN PROMOTES MAGAZINE

A month-long denomination-wide promotion campaign for TOGETHER is being carried out through early November through-out The United Methodist Church.

Magazine officials in Nashville, Tenn., said some 60,000 packages were mailed to local churches and to denominational officials, seeking to enlarge the circulation and readership of the United Methodist magazine for families.

Earlier steps in the promotion campaign included approval by the Council of Bishops and the Program Council and presentations by magazine officials to most episcopal area cabinets. Local church campaigns are being led by TOGETHER agents or by pastors.

## COURTS, LEGISLATURES FACE CHURCH-STATE TESTS

Court dockets heavy with matters of church-state litigation are only one indication this fall of continuing efforts to obtain or protect religious freedom and individual rights.

There are 41 cases affecting religious freedom or separation of church and state on the nation's court dockets, says the American Jewish Congress (AJC). The AJC said this is the largest number of such cases since it began issuing compilations in 1966.

There is little doubt, says the AJC, that the U.S. Supreme Court, convening in October under new Chief Justice Warren Earl Burger, will face an agenda "heavy with items affecting religious freedom."

The high court last spring agreed to review the thorny question of whether real-estate tax exemption for land occupied by a place of worship constitutes an unconstitutional form of aid to religion. Such a claim is made in the case of *Walz vs. Tax Commission of New York* [see *Court Agrees to Review Church Tax Exemptions*, September, page 17].

Also before the court this fall, the AJC predicts, will be a case which questions whether Congress can allow conscientious objection to military service on religious but not on nonreligious grounds.

Other cases now in lower courts are likely to reach the high court before its term ends in June, 1970, the AJC predicts. Some of these challenge use of public funds for religiously affiliated schools.

There would be little opposition

## CENTURY CLUB

*One of our new Century Club members, Mrs. Nettie Ragan, was born on Valentine's Day, in 1867.*

Grace Beardsley, 100, Herkimer, N.Y.

Mrs. Ida Florence Bull, 100, Salisbury, Md.

Mrs. Mattie Knabb, 101, Maryville, Mo.

Mrs. Nettie Ragan, 102, El Cajon, Calif.

Julia A. Smith, 101, Sistersville, W.Va.

*In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where a member, and location of church.*



to government aid to nonpublic schools, says a church-state expert of still another Jewish group, if instruction made possible by such funds "is provided by public school personnel in publicly controlled premises."

Philip Jacobson of the National Jewish Community Relations Advisory Council lists nine issues that he says form the basis for most controversy when the subject of religion in public education is discussed: separation of church and state; government aid to education; teaching about religion; Christmas observance; moral and spiritual values; prayer and Bible reading; dual enrollment; released time; and use of school premises by religious groups.

At least two state legislatures are looking deeply into the school aid question.

Rhode Island legislators, with an eye on their state's 65 percent Roman Catholic majority, received a report that could set a national pattern for solving the public-parochial school crisis.

Dr. Henry M. Brickell of Indiana University told the lawmakers the state should launch semipublic schools. Each parochial school would be divided into public and private sectors. Secular subjects would be taught by lay teachers, and schools would receive public aid for that portion of their curriculum. The church would supervise, finance, and provide teachers for the private sector.

In Massachusetts the governor signed a bill establishing a 31-member commission to study the question of granting public funds to private and parochial schools. The commission, authorized to travel outside Massachusetts to gather data, is required to report to the state legislature in 1971.

One possible vehicle to end the controversy over Bible readings in public schools was seen by the editors of a Protestant, Catholic, and Jewish *Bible Reader* published this fall. The 1,000-page book presents a wide variety of selections from Old and New Testaments with explanations of how various religious traditions have understood these passages.

The editors said a primary goal was production of a quasi-textbook which could be used in public schools within limits set by recent Supreme Court rulings. The book offers a guide for understanding the social, cultural, historical, and literary significance as well as religious impact of the Bible.

## WESLEY'S MAGAZINE STOPS PUBLICATION

*The Methodist Magazine*, begun by John Wesley and published continuously since 1778, died with its August, 1969, issue.

Financial difficulties caused the publication's death, according to officials of the Epworth Press in London. Circulation was reported at 22,000 out of some 600,000 British Methodists.

First known as *The Arminian Magazine*, the publication claimed to be the oldest continuously published magazine in the world. One Wesley biographer said, "For a Methodist, a place in the magazine was something like a niche in the [Westminster] Abbey."

Methodist officials in England denied reports that a private group of churchmen was preparing to publish the magazine.

## STAFF MEMBER CLEARED IN '68 PROTEST ARREST

A District of Columbia appeals court has cleared a United Methodist staff member arrested during the Poor People's Campaign of 1968 on a charge of disorderly conduct over blocking a sidewalk on the U.S. Capitol grounds.

The court set aside the conviction of the Rev. John P. Adams and ruled that police may not break up sidewalk protest demonstrations

unless there is a threat of disruption or violence.

The incident at the time was cited as an example of the right of civil disobedience upheld by the 1968 General Conference. At that time Mr. Adams was director of church and government for the Board of Christian Social Concerns. Now he is its director of law, justice, and community relations.

## 'ORDER' SUNDAY STRESSES WORLD POPULATION

"This Crowded World" is the theme for World Order Sunday observed by United Methodists October 19.

Because of its increasing importance the church is giving nationwide emphasis to the population issue for the first time.

The observance, sponsored by the World Peace Division of the Board of Christian Social Concerns, seeks to involve the Christian in more responsible family planning, reverence for life, and its preservation.



Deborah Banks had an interesting job last summer. Working for United Methodist-related Bethany House in the Northview Heights section of Pittsburgh, Pa., she and five other black students earned college scholarships as well as regular wages. While Deborah took care of youngsters from the 10-year-old housing project, others hired through Operation Concern of the Western Pennsylvania Conference worked in other Bethany House recreational programs.

# We Must End Violence

**W**E MUST STOP sanctioning violence or our society may very well tear itself apart.

The past decade has been a violent one in America. Assassination of a president, riots in our cities, slaying of a famed civil-rights leader, rebellion on our campuses, murder of a senator—all these have deeply shocked and disturbed the nation.

Stunned by such events, concerned citizens searchingly ask each other, "Why?" A presidential commission, appointed to press its inquiry to the very limits, has scrutinized our society for clues.

We suffer from sensory overload as we view the inevitable violence that saturates our television news. All of this tends to anesthetize us. Growing accustomed to violence, we lose too quickly that keen edge of concern which is essential if we would eradicate violence from our midst.

There are those who excuse violence as an old American custom. "Violence is as American as apple pie," one notorious protestor proclaimed while advocating the use of force to rebel against what he saw as injustices in our society. His reasoning that violence is somehow sanctified by wrapping it in the American flag must be rejected, but there is uncomfortable truth in his assertion.

Our history, beginning with the Revolutionary War, includes many conflicts. The frontier days were characterized by battles against the wilderness and the Indians. Continued wars, violent struggles between capital and labor, strife between racial groups—these all characterize our more recent history. But certainly the fact that the venom of violence has too much poisoned us should not argue for still further violence in our national life.

We must stop rationalizing our sanctions for violence. Take war, for example. Every nation on earth seems to possess an infinite capacity for presenting the most plausible and self-righteous rationale for war as a legitimate means of dealing with conflict in its own national interest. Or take criminal acts. How can the state best deter crime and rehabilitate the criminal? By itself engaging in the violence of cruel punishment, or by judicious use of penalties coupled with a reeducation program designed at reform? Take discipline of children. The use of violence by parents in disciplining children, rather than loving firmness, tends to teach children that there is nothing wrong in employing violence themselves. In many ways our society has rationalized the use of violence, and thus it has succeeded in reinforcing the concept that violence is an effective option which one may employ to achieve his ends.

If we would minimize violence in our society, we desperately need to deemphasize and deglamorize violence in our mass media—our literature, our films, our television. Our mass media should more largely be devoted to encouraging constructive human behavior rather than luridly portraying the brutality of man. And, when their portrayal of violence is legitimate, it should

be shown in all its realistic and destructive ugliness rather than made to appear necessary, exciting, and glamorous.

Psychological studies of sanctioned violence reveal that it depends heavily upon the feeling that evil motives dominate the "outsiders" or the "other side." The reasoning is: "Because 'they' are violent and evil, 'we' must become violent in self-defense." Pushed further we may even rationalize that it is good for "us" to be violent in order to oppose "them" in their evil violence. In this way people too often justify violence committed in the name of law and order, duty, truth, and justice—convincing themselves that violence is an ethical way to resolve problems.

The elimination of violence of all kinds is never desirable simply as a means to repress the rebellion of any oppressed segment of society and to maintain the status quo. In opposing explicit violence, we must press with equal vigor against social violence which denies to human beings their normal rights as men. We must work for the redress of wrongs, for the elimination of injustice, and for the social changes that Christian love for our neighbors demands.

Violence is to be opposed because it is destructive of life and God's gifts, because it operates in diminishing returns, because it can never really succeed in its aims without creating still more potential violence and destruction to persons and things, because it violates the character of the gospel.

Some church bodies, in their commendable zeal to put down the evils of injustice and oppression, have come perilously close to endorsing violence as a means to the elimination of forms of tyranny. This is a tragic mistake. Violence breeds more violence. History has substantiated the words of the great Peacemaker: "They who take the sword shall perish by the sword." Violence, however it may be rationalized, contradicts God's law of love and fails to reflect the character of Jesus Christ.

The way of violence seems to some persons to be an easy route to "instant eschatology" by which their own dominance will produce the utopian dream. But instead it remains the ugly imposition of one man's will upon another man, the substitution of one tyranny for another. And that is a fundamental violation of human dignity.

We must learn that none of us can ever really gain by forcing others against their will. The ways of persuasion and reason are costly, sometimes exhaustingly long, and always demanding. But in the end they produce lasting results.

We must put an end to violence—in our society and in ourselves. The roots of violence are hate, and the only way to overcome this evil is with love. —Your Editors



# WHAT ABOUT SALVATION?

By DUANE D. HUTCHINSON  
Director, Wesley Foundation  
University of Nebraska, Lincoln, Nebraska

EVERY NOW and then someone who comes into my study asks some basic questions. One afternoon recently a person came in wanting to talk about salvation. Here is the gist of questions and answers from our conversation.

## What is salvation?

Technically, the word means deliverance from the power and penalty of sin. That is, deliverance from separation. Salvation is related to our word "wholeness." To have salvation is to have completeness, health, and wholeness, or to be fulfilled. It is to be delivered from the hate-sickness and the immaturity which prevent us from being what we were meant to be.

## How does salvation happen?

It always happens through the love of another person. When we are loved and tenderly cared for, we mature and become whole. It does not happen in any other way.

We cannot even develop physically, let alone psychologically, without love.

The famous "animal children" of literature are examples of the lack of human love. Like Romulus and Remus of ancient Rome, some children are supposedly raised by wild animals. There is the story of a child found in France who could run like an antelope. He had many other characteristics of a wilderness creature and almost none that were human.

Psychiatrists are skeptical that any such children actually have been raised by wolves or other animals. These abandoned children who have been found are simply child schizophrenics. They have the characteristics of any child who has been denied warmth and support.

Such a child was discovered in the old Topeka State Insane Asylum. He was called the "animal child." Before the Menninger medical team took over, the asylum was an inhumane place. Orderlies used to take visitors to view the "animal child." He would growl in his cage and tear scraps of raw meat apart with his teeth. He was unable to walk erect. He would run around on all fours, ape-style. Enormous calluses developed on his hands from groveling on the floor.

When the administration of the asylum was changed and it became a hospital, a woman psychiatrist took over the care of this boy, whose name was David. She looked up the dusty records and found his sad story. He had been quite a bright child and normal emotionally. When he was six years old he had recited *'Twas the Night Before Christmas* in a Sunday-school program.

Then, his mother committed suicide. His father was so distraught that he abandoned the child to an orphanage and went off to South America to make a new life. The orphanage turned out to be an institution more concerned about giving children food, clothing, and shelter than any emotional warmth. The orphanage workers treated David like an inmate, and nothing else. When he lay on the floor and cried over the loss of his mother and father and his home, they scolded or spanked him or ignored him. Soon he became frantic. When he began to throw tantrums, they said he was insane and packed him off to the asylum.

The asylum in those days was crowded with people abandoned by their families. David was shunted off into a room alone. By the time he was a teen-ager, he was a curiosity—the "animal child" could no longer walk erect, he was no longer toilet trained, and he was left in his filth. Because the orderlies did not want to go into his room, they threw food through the bars. David would scream at the top of his lungs and tear at his food. He acted the part of an animal, as expected.

The woman doctor who took over the care of David saw that he was cleaned up and put in a cheerful room. Each day she would go in, wrestle him onto her lap, and attempt to feed him from a bottle, even though he scratched and bit her. Gradually he began to accept the tender loving care that he had missed. In the summer she would take him to the swimming pool each day. After more than a year of this attention, the boy began to say a few words. He learned to walk on his feet again. But he never again would be entirely normal. It was too late for that.

What was happening to David was salvation. He was

being saved from the power and penalty of sin—the sin of others. What else can you call being delivered from the results of loneliness and separation from human warmth and caring?

### **Is God necessary to salvation or could we say that human love is enough?**

This question reminds me of the story of the two little fish swimming around in a pond. One day an old bullfrog told them they were going to die because all the water was gone. The little fish swam to their mother in great excitement and cried, "Mother! Mother! The water is all gone, and the bullfrog says we're going to die because fish must have water to live."

The mother fish answered, "The old bullfrog is silly. He's teasing you. The water isn't gone. It's all around. You breathe it. You swim in it. The water supports you all the time."

When I hear people speculating about whether there is a God, it makes me think of those little fish. It is like asking whether there is a universe, or asking, "Do I really exist, or is it just a dream?"

Human love is necessary. A baby cannot be formed into a mature human being without human love. But when are we to say that this is not God's love? How can we say that any human love we have received is not God's love? Is God in a box off in a corner of the universe somewhere? Or can we say that human love originated without God?

A person comes to the place in his experience where he looks at the mystery of life and says, "Abba, Father." He feels that he has received the spirit of adoption as a son of God the Father. This is what Jesus did for us. He pointed to the heart of life and wonder of creation and said, "God loves us; our main business is to love him in return."

We are in the hands of one who is personal. That is, in spite of the cold cruelty that appears in life, in spite of the savagery that appears in human beings and in nature, this is not the most basic word about life. The fundamental reality is love—God's love. All love comes from him.

### **Are the Sacraments necessary to salvation?**

This depends on what you mean by Sacraments. If you insist on a narrow definition, such as "a sign instituted by Jesus and administered only through the visible church" then the answer is no. Those Sacraments are not necessary except in a very limited context because such Sacraments include too few people. The definition just isn't large enough.

But if you define sacrament as "a visible sign of an inward grace," then the answer is yes. Sacraments are love signs. They are outward and visible signs of an inward and spiritual grace. When you meet someone at your door, you both extend your hands toward each other and grip them together. It is an absurd and fruitless kind of action taken by itself, but it is very important as a sign of warmth and friendship. This is a sacrament.

How can we say that a little family living in the wilderness of Tibet has no sacraments? Naturally they do.

Its members have their love signs that they make toward one another. These are signs that help to sustain life.

### **Is the church necessary?**

If you think of the church as a community of love and acceptance, then every person needs this, absolutely, to live. We cannot be fully human outside a community.

Cyprian, the third-century bishop of Carthage, had a phrase for it: *Extra ecclesiam nulla salus*—"Outside the church there is no salvation." With a broad enough definition of the church, I would have no trouble believing this completely.

A man has to have a community with some measure of acceptance in order to live. Even the hermit who goes to live in a cave takes his community with him in his memory. He is able to develop into a person who walks erect and thinks with some degree of rationality because he has had a little fellowship of those around him who supported him in the early stages of his growth. But he is not fully developed and fulfilled as a human if he lives alone.

The thing that is unique about the church is *agape*—love. This is the healing concern for one another that I have found nowhere else. I can share in its Communion and remember that a man was willing to die rather than cop out on his friends. Its Sacraments tell me what life is really like.

### **When does salvation happen?**

It happens all your life. There are major breakthroughs of course. A person will head along a dead-end road for awhile, and then grace happens. Some little sign of forgiveness appears, hope springs up, and he turns around. This may well be called conversion because conversion means "turning around." It is a new beginning for him. Everything is changed because direction is changed. The goal is changed.

But salvation does not happen once and for all. It happens to a baby when a mother takes him in her arms and cuddles him. He begins to be a person. It happens when a child learns to read, and he discovers a wide new world of freedom. It happens when he finds the love that leads to marriage. All this is salvation—the grace and the love that is sustained by faith and trust. This is what makes it possible to live wholly, fully, and to fulfillment.

The phenomenon that appears to undo fulfillment is death. Death is an ending, a very definite and necessary ending. And we do not know what lies beyond death. But our hope in Christ is that resurrection is a reality and that salvation will continue. How much more there is to you now than when you were a little child! We can only guess how much more fulfillment there can be. Some people seem to grow in love all their lives. They grow more wise and understanding. They become more interesting. This is salvation.

We live in the hope that we can keep growing in love, that nothing can ever shut us off from the love of God. Salvation, then, will keep on happening until we are in perfect harmony with the perfect love which gave us being. *What I know now is only partial; then it will be complete, as complete as God's knowledge of me.* □



How to Be a Lady  
While Dating  
a Married Man  
How to Commit  
the  
Perfect Honeymoon  
How Surgery  
Can Build  
Your Bosom

## Are We Really What We Read?

By SARA G. BOUSH

"A S WOMAN readeth, so is she." Or some such nonsense. At least I hope it's nonsense; otherwise today's magazine readers are as mixed up as humans are likely to get if headlines on the covers of these magazines are indicative.

Recently I collected a stack of the latest monthly magazines, loosely categorized as "women's" and "general," just to read. Because of pressing family chores, I left them piled on a table, where interested members of the family helped themselves.

As the magazines appeared in various parts of the house, in the company of teen-age children and a very gently bred mother-in-law, I became acutely aware of the material offered en masse by these magazines for family reading.

Blaring from covers of five of these magazines were such headlines as these:

*New, Kooky (But Workable) Cures for Frigidity*  
*How Surgery Can Build Your Bosom*  
*Doctors Photograph Bedroom Behavior*  
*How to Be a Lady While Dating a Married Man*

*Birth-Control Pills—Their Emotional Effects on Husbands and Wives*

*How to Commit the Perfect Honeymoon*

Mind you, these are not confession-type, so-called pulp, or girlie magazines. They are, however, excellent reminders of why I stopped subscribing to and reading certain popular magazines years ago.

Let me hasten to protest (as is, for some unfathomable reason, considered necessary these days) that I am neither a prude nor naive to either the ways of the world or the publishing business. I accept the tenets that sex and marital problems, birth control, and frigidity are not subjects to be pushed under grandmother's braided rug; and that, moreover, the buying public must be stimulated to buy a magazine.

I do not, however, accept the notion that these subjects must be so headlined to get attention, or that people will reject a magazine having suitably interesting (but not sensationalized) articles and stories. The implication that most of us crave publications which suggest that we are frigid, in trouble emotionally over birth control, lusting for married men, or avid ogglers of bedroom photography gives us credit for an imagination that is overactive if not out of control.

Inside the covers, these articles often turn out to be quite mild in content. The article on bedroom behavior, for instance, was a report on a medically significant book, probably of interest only to doctors—not a collection of bedroom photographs. Other articles were full of "wives talking frankly"—but, as it must have occurred to many before me, perhaps monumental sex problems are not so prevalent as the torrent of cautionary advice continuously suggests. Heaven forbid that one might be frigid without knowing it! Even if one is, "kooky cures" cooked up on the magazine's hot plates aren't the final answer. Many women make it through life without doing something surgical about that bosom. And how does one commit a perfect honeymoon?

If these magazines propose to lead my young daughter gracefully into confident, poised womanhood, I can tell them right away they're more likely to leave her a quivering, nail-biting spinster. As a matter of note, my mother-in-law went through the collection and removed some of the magazines whose headlines she thought unsuitable for young girls. I told her to put them back—that if, by her late teens, my daughter hadn't learned to screen out trash reading, especially in common newsstand magazines, it was too late to start choosing for her.

I submit that these suggestive headlines are unnecessary. There is no really effective way, of course, to control published material that would not infringe on precious basic rights of freedom of the press. If the general publishing world does not do its part in observing some tacit standards of good taste, the battle is lost. It is perhaps significant that of the stack of magazines I collected, the four top-selling publications did not display such headlines. That would seem to invalidate argument that "we give the people what they want."

In a recent mail solicitation to my husband, a magazine advertised that in the next year as a reader, he would "become intimate with such beautiful women as Liz Taylor . . ."

I threw the letter into the wastebasket and told my husband that indeed he would not! We may have committed the perfect honeymoon a long time ago, but I'm not just about to allow Liz Taylor to be a lady while dating my married man! □

At the University of California in Berkeley...

# A Middle-ager In the Middle Of Campus Unrest

By ELDRIDGE F. TROTT



THE AUTHOR of this article, Eldridge F. Trott, is 48 years old. He grew up on the wind-whipped plains of west Texas, was graduated from United Methodist-related McMurry College in Abilene, served a wartime hitch in the Navy, and earned a journalism degree from the University of Missouri. Last year, after more than 20 years in the weekly newspaper business, the father of six decided to enroll full time for graduate work at the University of California in Berkeley. He sold his newspaper in Lincoln, Calif., where he has been a civic stalwart, United Methodist lay leader, and church-school superintendent. The impressions and observations recorded here are from the objective vantage point of one who has a vested interest in neither the university establishment nor the student protest movement. This fall, Mr. Trott took a journalism teaching position at Shasta College in Redding, Calif. —Your Editors



THE PRIDE of Berkeley, Calif., a city wedged against the hills of the eastern shore of San Francisco Bay, is the University of California and its 1,500-acre campus, one of nine making up the state's university system.

When the sun shines in Berkeley, as it often does, the campus atmosphere tingles invigoratingly across a landscaped terrain which is bisected by wandering streams and populated by a cosmopolitan student body of more than 28,000. The special academic aura is buttressed by 101 years of history, a Nobel laureate-studded faculty, and imposing buildings (some of them ivy clad) which cling to the hillsides of Strawberry Canyon.

This university was one of my worlds during the past year.

My second world was at the other end of 115 miles of California freeway in the small and conservative community of Lincoln, a 100-year-old inland town just north of Sacramento. Like many other small communities, Lincoln stands in relative isolation from the main stream of modern American life. Its 3,500 residents frequently and correctly say, "This is a real good place to raise children."

Last fall I became a commuter, passing back and forth between these two worlds. I attended classes at the university four days a week, returning to my wife and family in Lincoln each weekend. I am 48 years old, and after two decades of weekly newspaper publishing, I left that profession and returned to school. So, in commuting I also crossed the clichéd "generation gap."

My perspective of the university scene was that of a reporter, well into the middle years, with a middle-class background. This view of what many consider to be an ultraradical campus provided what I consider to be some interesting and objective insights.

My graduate journalism classes met in Sproul Hall. Nearby is Sproul Plaza, where news-featured student uprisings often are ignited. The demonstrations and the student-police confrontations were part of my daily routine. From this vantage point I saw much more of the pulsing life of the University of California than television's violence-seeking cameras.

With violence and dissent flaring on campuses all across the nation, I sensed that many of my noncampus friends want to know more about this youthful and seemingly senseless upheaval. These older adults feel a nagging realization that there is more to the story than the club-swinging policemen and screaming students they see on the evening TV news. They wonder about the credibility of daily headlines which report a governor's pronouncement of a dire emergency perpetrated by revolutionary, cellar-dwelling conspirators.

Berkeley strife swirls around many demands, a recent one being those of the Third World Liberation Front (TWLF) for an ethnic college which would program Asian, Mexican, and Negro curricula. These demands have validity, but TWLF leaders have made a fumbling approach to their goals. Side issues polarized feelings but the issue remains alive and the university is attempting to meet some of the demands.

What, my friends have asked, was I doing in the middle of all this? For 20 years I published Lincoln's small weekly newspaper, the *News Messenger*, and considered myself a mildly liberal editor. But like many other jour-

nalists, I editorially deplored the degeneracy of the youthful generation, weakly supported the Viet Nam War as necessary "to contain the communistic monster on the other side of the world," and viewed American power as an ordained, God-given right, to be applied wisely for the benefit of the world.

Vaguely, through reading and occasional contacts with outside speakers, I sensed a social revolution moving across the land.

My days were busy with the routine of small-town living: attending Lions and Rotary Club meetings, serving on the chamber of commerce board of directors, handling lay-leader duties in the Methodist church, participating in school functions, and coaching Little League baseball.

A few years ago, my wife and I built a comfortable home six miles outside of town. From the front yard we can see out across the Sacramento Valley and the Sierra Nevada range. One daughter already was gone, a college graduate and married, but five other children remained at home, and their activities packed our busy schedule.

FOR 20 YEARS I had built a shell around myself and the parochial world of small-town Lincoln. The existence was not so different from millions of other adults who stumble into the comfortable rut of urban or small-town routine and spend a lifetime there.

But as I walked the Cal campus almost daily, pieces of that protective shell kept breaking off and falling away. Getting to know this collegiate world after an absence of two decades was an education in itself.

It goes without saying, certainly, that the university student today is not the same as he was 20 years ago. He is more serious about life, less formal about its accouterments. He doesn't prank as much. Greek-letter societies hold less appeal. He seldom joins a student picket line, but his sympathies often lie with the causes for which dissident students strike. War for him is an ugly application of power. University curricula are a rigid mold created for the machinelike job of turning out industry's production gears, and he feels a keen solicitude for society's minority groups.

Utility rather than style dictates what he wears. Occasionally he dresses outlandishly—in sarape, thongs, and Indian headband, for instance—simply to attract attention, I suspect. But he is seldom unkempt.

The coed has forsaken many fashion fineries which marked her counterpart of a few years ago, but she holds to the miniskirt, even in the chill, wet weather of Berkeley winters. She usually dresses neatly but at times throws charm to the winds, turning out in practical sturdy jacket, slacks or Levis, warm stockings, and rain hat.

This diversity and informality in apparel even if sometimes bizarre, creates a campus democracy, making it difficult to distinguish between the rich and the poor.

Beards are to today's student what goldfish were in the 1930s, panty raids in the 1940s, and phone booths in the 1950s. Too often, adults categorize all bearded students as radical agitators. Indeed, a few students do adopt the full-faced foliage, along with long, flowing locks and steel-rimmed glasses, in revolutionary tradition. Even those with completely conventional politics (or none at all) often cultivate a neatly trimmed vandyke, a curling

handlebar moustache, goatee, mutton chops, sideburns, or some combination of these hirsute adornments. Carefully barbered, the youthful male student adds a sophisticated maturity with his beard. Don't disparage his handsome appearance.

The impressions tumbled in upon me almost constantly, often turbulently, and in kaleidoscopic variety. I remember: Kathleen (Mrs. Eldridge) Cleaver speaking about her husband's future in a bitter monotone from the steps of Zellerbach Hall (which students want renamed for Martin Luther King, Jr., rather than the paper tycoon); a lazy, sunny noon scene with students listening to a rock 'n' roll band in a plaza bordered with chrysanthemums and olive trees; student strikers chanting, "On Strike! Shut It Down!"; stately Sather Tower (resembling the Campanile in Venice) with its carillon chiming daily vespers; a Mexican-American TWLF leader calmly discussing the non-negotiable issue of an ethnic college with a daily newspaper reporter; two men playing tennis within shouting distance of a thousand surging students confronting policemen with taunts of, "Pigs off campus!"; an academic senate meeting moving toward ponderous, scholarly approval of a resolution, endorsing an ethnic study curriculum, at the same time condemning violence in behalf of the curriculum; a violin-playing youth in hillbilly attire who passes the cup after a sidewalk concert—a 1969 version of the student working his way through college.

THE WORKING student is still with us. A surprising number pay at least part of their expenses by working after or during school hours: washing dishes in the cafeteria, racking books in the library, working behind counters in downtown stores. I know one who sells Fuller brushes. For too many youngsters, meeting the expenses of a university education is a heavy burden.

They worry a lot about grades, these modern university students, particularly the undergraduates. Scholastic pressures are great. Most professors expect prodigious reading and research by these presumably above-average students. There is not as much time for larking and rioting as many outsiders believe. This student, only yesterday a child, has matured much faster than any who have gone before. He seems to carry an extra burden of worry and pressure, peculiar to this moment in the 20th century.

And yet, he has a freedom that belongs uniquely to the 1960s, perhaps even the late 1960s. He can protest vociferously, but that is not the point. Social mores are gurgling down the drain, traditions often get short shrift, independence is the way of life.

Today's coed seems so completely natural and at ease with the world. She has not yet gained complete equality with men, but never before has she tasted so much freedom and power.

One feels in observing these youth that they are holding life in their cupped hands, cocking their heads quizzically to one side, and questioning: "Hey, man, what kind of thing have we here? Answer me some truths, tell it to me like it is."

But they have answers as well as questions. Susan Crawford, the daughter of an architect and a graduate student in her mid-20s, returned to the campus after a frustrating teaching experience. An intelligent woman,

she thinks issues through and expresses well some of the dissatisfactions of her generation of students. Listen:

"I wish I could convey how exciting it was to talk with high-school kids about things we read, or the themes which came out of music we listened to, or issues they raised which they were interested in exploring. The fun of learning from them and knowing I was making them think would have been enough to keep me in teaching indefinitely.

"But . . . I caught on very quickly that school authorities, parents, and even the kids themselves had preconceived notions about what real, hard-core education was all about. And it didn't have much to do with examining an underground newspaper or listening to Simon and Garfunkel. I don't know of a high school in this state that would let a teacher set aside the prescribed literature (*Hamlet* to bright juniors, and so forth) and the composition texts in favor of the popular materials. First things first.

"You can feed a high-school boy *Red Badge of Courage*, give him a crash course on ancient Egyptian civilization, and tell him he has to know the formula for potassium chloride by Thursday. But if he is sneaking *The Autobiography of Malcolm X* into class and not listening to a word you say, something is wrong.

"My honest opinion about the role of the teacher is this: He or she should suggest areas for exploration, bring in materials kids don't know exist, and always be in a learning state of mind himself. The less didactic his is, the better, because then kids won't get the erroneous idea that there is some *universal* truth about most things. History, English—in fact, most humanities subjects—are taught, even at the university level, as if they're mutually independent areas. Teachers themselves perpetuate the false notion that theirs is the most reasonable approach to teaching the subject. Students are told what to see in certain pieces of literature just as they would be taught a principle in physics.

"In part, I think this is what students on campus find wrong with their own education. Students are trying to reorient course work and methods of studying (academics plus field work) so as to respond to the needs of the here and now. Minority education is a very hot issue, obviously. It stands to reason that institutions of higher learning should be responding to that issue. But the trouble is that instead of being the institutions most sensitive to this kind of study, universities are the least."

Just as today's student is angry at insensitive institutions, he champions the downtrodden and oppressed. In the center of Sproul Plaza is an unadorned water fountain which was dedicated to Ludwig Von Schwabenberg by the board of regents in 1968. Ludwig, a German short-haired pointer, was a friend to all students and visitors. He is gone now but his spirit lives on in the great number and variety of dogs which range freely about the campus. Posted signs forbid them in buildings, but they do not read, and the students do not care. The students not only tolerate the canines but protect them, sharing sandwiches with them, making way for them in passageways, and petting them in passing. I have never seen a student abuse a dog.

This may say a lot about today's student. He is casual



about his relationship to the fine buildings and beautiful landscaping provided by previous generations. He is concerned about dogs. And his sense of human values is so keen that he will often totally commit himself to a fray in behalf of a human minority group.

The University of California student is above average scholastically, coming from the upper 12 percent of high-school graduates. This point, I think, was missed last year during the furor over permitting Black Panther Eldridge Cleaver to lecture on campus. These sophisticated students are capable of listening to a Cleaver and then deciding the merits of his case.

This is the first generation of the TV age to hit the university campus, and it is far more worldly wise than preceding ones. An interested observer who agrees is the Rev. J. Richard Hart, pastor of Trinity United Methodist Church which raises its tower one block off campus. In his late 30s and close to the university scene, Mr. Hart has worked with other ministers to lessen conflict between students and administration. Success has been limited. "There is a great amount of rhetoric," he says, "but little valid exchange of ideas."

Mr. Hart, like many other ministers, endorsed the aims of the Third World Liberation Front leaders, but deplored the violence surrounding the issue. "There is a need for some sort of ethnic department or college, and many of the students' demands are legitimate. There is an ideal arena for educational experimentation, for doing some of the things which the students request. I think we should try some of their ideas, even though they sound radical, and see how they work.

"Students of today are very aware of world problems and feel a deep need for transformation of the wrongs. They want changes to come quickly. If they are blocked too frequently by the established order, they tend to forget reformation as a democratic alternative to revolution.

"It's ironic," Mr. Hart continues, "that a few years ago the adults complained because university students were too frivolous. Now they complain because they are too serious. Some students are violent, yes, but they answer that charge by pointing out that the adults endorse violent wars as a solution to problems. Today's students are most intolerant of adults in this area. They feel we are hypocritical: we preach one set of moral standards to them and live by a different set."

**I**N JUNE I received a master's degree and have entered the teaching profession. I left the campus reluctantly, having tasted briefly the waters of the fountain of youth. I am no younger in years, but my attitude has changed. I can never be the same again.

I have watched the 1969-model youth as he gropes, probes, questions, and pushes in a special sort of revolution. True, he occasionally creates choppy waves. But more often he is casting an appraising eye on the society around him and toward the future, asking serious questions and expecting honest answers. I could not completely bridge the generation gap, but the distance narrowed. I will never again be unsympathetic toward the dissenting youth without first checking his underlying dissatisfactions.

My hackles still raise when I hear a Negro address a white crowd in scathing tones, calling them "Honkies!,"

and warning, "You're either on our side or you are against us, and if you're against us you better get out of the way because we are getting up off our knees and we're coming through!" I am old fashioned enough to be irritated by screamed vulgarities. I cringe when property is damaged or flowers are trampled. I am discouraged when I hear radical, long-haired students shouting that riots are the answer to middle-class decadence.

But I think we should look past the radical rhetoric. We must see beyond today and realize that much of what is happening within this new generation will shake and reshape the future.

I close with some personal observations aimed at those who are thinking troubled thoughts about the troubled campus:

- Our nation's university and college campuses alone provide that unique academic environment which can continue to trigger needed reformation in society. We can no more afford to destroy this with our own violent reaction to campus disorders than we can permit the anarchist student to bring it crashing down.

- Youth are shooting sacred cows with a brutal disregard for social mores. Sometimes in their savagery they overkill, but it would be wise for us to look closely at these cows. Some of them—the puritanical attitude toward sex education, for one—deserved death long ago.

- We must yield more leeway to youth, have more faith in them. A good starting point would be lowering the voting age to 18. Young men go to war at that age, and come under Social Security laws even earlier. With good reason the students ask: "Aren't we being taxed without representation?"

- College and university administrators, principal liaison people between the academic (student-faculty) and political (lawmakers) worlds, must be granted both sufficient authority and responsibility for dealing with campus issues. This is the only level at which meaningful dialogue with dissident students can occur. Further, we must realize that although the academic system may belong to the state, it cannot be controlled by the state. Political interference in academic affairs is intolerable.

- Urgently needed is an intelligent policy (possibly national) for dealing with the professional, radical, and often nonstudent agitator. Almost invariably his goal is destruction. However, if we fail to recognize and listen to the voice of the legitimate rebel student, even when he says what we dislike, we are driving idealistic youth to anarchistic banners.

- If we continue a narrow-minded manning of the powerful barriers of an established, adult society, these idealistic young people will detour into bitter channels with disruptive results for all society.

Mixing with these young people on campus, seeing them in the classrooms, feeling their intense intelligence and their deep concerns, discussing with them issues that matter, I have come to believe that they hold within their hands the potential for a better future. Those of us on the "not-to-be-trusted side of 30" have a responsibility to help them accomplish it. □

# New Mission Ventures



*Electric carts and a minibus provide transportation for worshipers who flock to Leisure World Community Church in Seal Beach, Calif.*

Text by Willmon L. White / Pictures by George P. Miller and Charles O'Rear

Four widely separated and diverse new mission ventures serve people in the still-pioneering West.

**In Seal Beach, Calif.:**

A church to serve the retired set

**In a Sacramento Suburb:**

An approach to apartment dwellers

**In Oregon's Rogue River Valley:**

A thriving conglomerate ministry

**In North Kenai, Alaska:**

An ecumenical church in a trailer

LEISURE WORLD retirement community in Seal Beach, Calif., might not seem an obvious spot to look for a church full of vim and vigor—as concerned about local ecumenicity and social problems as about prayer, devotional life, and Bible reading. But take a second look.

Seal Beach borders Long Beach on the south, and half of its 22,000 citizens reside in the Leisure World development. When the community began to take shape in 1962,





*Pastor Russell Clay chats (above) with golfers on the Leisure World iron course. Ricky and Anthony Goolsby, Long Beach (right), were the weekend guests of Martin and Laura McKin, who tutored the boys in one of their church's projects.*



the Southern California Council of Churches asked Methodists to organize a congregation. The Rev. Harold E. Baker served as pastor until a church was built in 1965.

Today, the Leisure World Community Church has a membership of 1,500 representing 27 denominations and a remarkable average weekly attendance of 1,000. Forty-three retired ministers, missionaries, and wives add leadership.

United Methodist Pastor Russell E. Clay, who heads a staff including a Presbyterian and an American Baptist, explains that the congregation can contribute to an unusual number and variety of mission projects because local programs for children and youth are not needed.

A sampling of the special projects: a tutoring program conducted for inner-city children in Long Beach; Project Concern which operates medical programs in Viet Nam, Hong Kong, Mexico, and Appalachia; scholarships for for-

eign students; support of a United Church of Christ rehabilitation center in Hong Kong; and funds for a Baptist medical missionary in India. The church also gives to regular denominational benevolences. The 900 women in 34 fellowship circles generously support Church Women United, the American Bible Society, and work among migrants and American Indians. They saved stamps to purchase 30 tons of food for the world's hungry children.

Groups meeting in homes for prayer, Bible study, and "self-discovery" are a feature of the congregation's spiritual growth. Four men's fellowship groups are active. Dialogue with Roman Catholics also has been conducted.

Seal Beach requires a special brand of ministry. Even across the green acres of Leisure World, the nonpoor elderly have problems. And even if they sit in padded pews, some using hearing aids and canes, they still "think young" about exploring ecumenical Christian mission.





*Carmichael United Methodist Pastor Dick Wolgamott leads a discussion group in an apartment-house setting near Sacramento.*

CARMICHAEL, CALIF., is an affluent suburban appendage of Sacramento, an unincorporated neighborhood of 50,000 dominated by apartments and town houses. An estimated 30 percent of the population—young couples, small families, so-called swinging singles, and the recently divorced—make their homes in the apartment dwellings.

No United Methodist church existed here until Dr. Charles A. Nowlen spent five months organizing one in mid-1968. In early meetings, experimentally based on the New Testament "house church" concept, the then-50 members were challenged by the area's opportunities for mission. Gradually, however, many expressed a need for traditional worship, a stronger sense of identity, and a desire to share in a larger, perhaps ecumenical, fellowship.

At that point, the United Methodist group arranged to

share the worship, education, and office facilities of the Lutheran Church of Our Redeemer, a 15-year-old congregation. The resulting association of the two, operating from one base, has been mutually fruitful.

Says Lutheran Pastor Don Ranstrom: "We wanted the new Methodist congregation to concentrate on a significant apartment-dweller ministry to complement our family-centered ministry. We consider it part of our missionary outreach to free them to serve the apartment people without the burden of a church plant." The Methodists donate \$125 monthly toward the Lutherans' expenses.

United Methodist Pastor Dick Wolgamott devotes about half of his time to the apartment ministry—most of it in personal counseling and developing contacts with apartment managers. "Apartment people tend to have no church





*Pastor Wolgamott (above) meets an apartment manager. Below United Methodists join Lutherans in a week-night Communion service.*

affiliation," he says, "and rarely call on a clergyman with their problems. I introduce myself as a community minister at large. I'm there to help—no strings attached."

Congregational worship and *koinonia* groups for youth and adults help nurture spiritual life and act as springboards to Christian service. A special Tuesday-evening service, held jointly with the Lutherans, is a contemporary folk mass designed to appeal to young adults.

Will Carmichael Methodists mellow, grow discouraged with their hang-loose ministry, and erect their own building? "Not anytime soon," vows Cliff Thompson, an engineer who is lay leader. "We plan to work with the Lutherans, continuing to share facilities and some programs. Funds and manpower normally drained off in a building campaign can better be used to change people's lives."







*Oregon United Methodists make paper hats to identify the nine congregations they represent at the second-anniversary celebration of the Rogue River Valley Group Ministry. At right, children march in amid festive balloons with banners of the apostles.*

IN OREGON last April, the call "Let's celebrate" went out to United Methodists of the Rogue River Valley Group Ministry. Members of the nine participating congregations gathered to mark the second "birthday" of the alliance.

The Rogue River Valley, in southern Oregon, is boxed in on all sides by craggy mountain terrain. The two-county area is so isolated that in earlier times citizens made an ill-fated attempt to form their own state.

The group ministry was incorporated in 1967 after three years of planning. Its broad purpose: to extend the outreach of the churches into their communities and, in the same stroke, save the struggling rural congregations. Today, the nine churches form a thriving conglomerate ministry of

rural and small-town outposts, county-seat congregations in Medford and Grants Pass, and a campus ministry at Ashland's Oregon Southern College.

Lay people initiated the group-ministry idea, but they lean heavily on the 10-member staff, including 2 roving specialists. Policy, goals, and action are planned by a council of three laymen from each congregation, plus ministers and staff. The key to good teamwork is interaction between staffers with special skills and concerned lay people with community roots.

Bill Lawrence, council chairman and an Ashland school-teacher, explains that emphasis is placed on meeting both the needs of the "gathered life" in the churches and the





*After an afternoon of skits, exhibits, folk singing, and a crystal-ball look into the group ministry's future, 300 participants representing 3,500 United Methodists celebrate Holy Communion and cut a huge birthday cake.*

"scattered life" of community service.

The group ministry has spearheaded such ecumenical ventures as summer camping at nearby Dead Indian Soda Springs. It sponsors Project Misdemeanant (counseling for young lawbreakers) and The Fish (volunteer services for the elderly, ill, and needy). Mecca West, a coffeehouse for young people of all churches (and none), operates at Medford. Release-time religious instruction was arranged with the public schools and Roman Catholics. At Grants Pass, a self-help program for mothers on public assistance has improved family relations, and taught homemaking and earning skills. Lay people have been involved in schools of theology, worship workshops, and seminars on ecumeni-

cal churchmanship. The group ministry also has encouraged a new United Methodist congregation at Shady Cove.

The Rev. T. Askew Crumbley, Medford-First pastor and group-ministry director, admits that the successes have not come in increasing church membership and attendance. "But, we are trying to provide a qualitative ministry to deepen people's spiritual life and help them understand that true church membership involves people in mission. Look around and you see laymen turning on to this fact."



North Kenai lay leaders like Bill Steinauer work in a nearby Standard Oil refinery or petroleum-related industries. With their families they live in 10 trailer villages with a population of about 3,000.



Pines are the spires for the North Star United Methodist Church. Its ecumenical ministry serves Episcopalians, Presbyterians, American Baptists, Disciples of Christ, United Church of Christ, and Salvation Army.

KENAI, ALASKA, like the rest of the 49th state is a land of extremes: extreme cold, extreme distances, extreme costs, and the last of the American frontiers for the extremely hardy breed of man from "the lower 48."

Last December, the thermometer read a bitter 27 degrees below zero when the sun rose at 10 a.m. Still, 46 men, women, and children tramped in on foot and by snowmobile to organize the North Star United Methodist congregation in a mobile trailer-church at North Kenai.

The North Kenai church is 15 miles outside Kenai proper, located among 10 trailer villages and a few homesteads along a 25-mile stretch of North Road, only recently paved. It dead-ends at Cook Inlet, a body of water where 19 oil-drilling and production platforms perch as they produce 200,000 barrels of petroleum daily. Many of the working men—originally from the oil fields of Texas, Louisiana, Oklahoma, and California—are airlifted by helicopter to





the platforms where they work 10 days and then are off duty for 5; others are employed in the nearby refinery, chemical plants, and allied industries.

The ecumenical parish serves not only United Methodists, but members of five other denominations. Years ago Methodism assumed responsibility for Kenai Peninsula when major denominations agreed to serve different sections of the territory.

Early spadework for the new church to serve trailer dwellers was by the Rev. Henry Murray, a new-church developer for the United Methodist Board of Missions. From July to December, 1968, he made hundreds of calls on about 120 families living along North Road, and nearly half showed an interest in the proposed congregation. There was no Protestant church serving North Kenai and most of the people had no church home in Alaska. But there were problems. Says Mr. Murray: "We had hardly



*Dr. Robert Nelson, pastor of the Kenai United Parish, preaches in a trailer-church provided by United Methodists of North Carolina. The cross is made of driftwood and candleholders are from fishermen's cork floats.*



*When hard winter sets in, some North Kenai churchgoers travel by snowmobile, modern equivalent of the dog sled.*

any existing core of lay leadership. Even though we were all on wheels, it was slow rolling at first. Then a native explained that everyone was getting ready for winter."

Non-Methodist members of the North Star church remain members of their respective denominations. Their clergy visit periodically to receive and confirm members and administer the Sacraments. United Methodist Pastor Robert Nelson serves the three-point Kenai United Parish which includes the Church of the New Covenant in Kenai, and Soldotna. He is assisted by Dr. Meredith Groves, Alaska Mission superintendent with headquarters in Anchorage.

Says Dr. Nelson: "It's not easy to carry on a balanced, conventional ministry here. But with growth in this part

of Alaska, we have a unique opportunity to establish a uniting church—not 'united' in the sense of losing all identity with all denominations or becoming completely homogeneous, but 'uniting' in actively promoting the ecumenical movement within the existing denominational framework. Moreover, North Star promises to be a vitally needed unifying force for the North Kenai community." □



# Heading off delinquency --at the school

By Irene E. Clepper



Sgt. Jerome Dolan tells a class of fourth and fifth-graders at Van Buren School, St. Paul, Minn., how and why handcuffs are used. The students plied him with questions such as, "Were you ever in trouble?"

ONE SPRING morning in 1965 students in the fourth grade at Harrison School in St. Paul, Minn., looked up from their lessons and saw a uniformed policeman, a minister, the school's hockey coach, and another man entering the classroom.

"Children," the teacher said, "you remember that I told you we were going to find out more about our laws, who makes them and who sees that they are obeyed. Well, today we have a minister, a lawyer, a policeman, and one of our coaches to talk to you."

Each of the first three men carefully explained his own connection with law. Then, the hockey coach spoke about a citizen's responsibilities and, within the framework of his own beliefs, told how man-made laws relate to God's.

When the four speakers had finished, the children waved their hands to ask questions.

"Do policemen make the laws?"

"Were you ever in trouble when you were a kid?"

"Is there a special lawyer for boys and girls?"

"If you steal something, does a cop take you to jail right away?"

Sessions such as this convinced the Rev. Emery Barrette, juvenile court chaplain and the minister in the group, that he was right four years ago when he decided there was a drastic need for a general-education program to teach children more about the law.

The 39-year-old minister first had become aware of the youngsters' ignorance of the law when he was appointed to the newly created, full time post of juvenile court chaplain in 1963. Previously, as pastor of Epworth United Methodist Church in St. Paul, Mr. Barrette had served two years as part-time chaplain at the city-county workhouse.

His idea of going to the schools to tell children about laws grew out of the lack of knowledge he found among young offenders. Typical of many cases was that of 11-year-old Dan, picked up by police for stealing. This was not Dan's first encounter with the law.

"I don't know why he did it," his mother said sadly as she talked to Mr. Barrette. "He didn't have to steal to have clothes to wear."

The young minister prompted,



*This team of instructors in law includes police Sgt. Dolan; the Rev. Emery Barrette, now executive director of the Governor's Crime Commission; Robert Ferderer, a citizen; and John McGirl, an attorney. Students also learn about the nation's legal system from special texts and TV programs.*

"There's always a reason. We just have to look for it."

In a low voice, the mother finally began to tell a familiar story—a father frequently unemployed, a drinking problem, and a boy sometimes disciplined too much and sometimes not enough.

Hesitantly, the mother added, "He's a good boy . . . interested in art . . . I don't know if he's any good at it . . ."

"This was a signal flag," said Mr. Barrette.

He made a quick decision to use some of his special funds for an after-school art course for the boy. The St. Paul Area Council of Churches which employed Mr. Barrette also provided him with a small fund to be used wherever he thought he "could buy some help." This might mean medical or psychiatric help, marriage counseling for parents, or vocational training for either the child or his parents.

Now Dan is expressing, in acceptable and talented forms, the frustration, anger, and fear a boy feels when the father-son relationship is not a healthy one.

Elaine is a 14-year-old who was

shocked when she was arrested while stuffing a sweater into her purse at the counter of a downtown department store.

"How come they could arrest me?" she shouted indignantly. "I'm not old enough."

Dan and Elaine were two of about 250 youngsters Mr. Barrette tried to help in a year.

"When I talk to these youngsters, they seldom put the 'hard names' on what they do," Mr. Barrette said. "They are always just 'fooling around' or 'borrowing' something or 'playing a joke.'"

When the juvenile chaplain is given the names of first offenders, he calls at their homes. He explains:

"Parents, I quickly found, are the key people. I concentrate on them."

Shockingly, or comfortingly, he found that 65 percent of the boys (they outnumber the girls two to one) and girls go to church regularly or occasionally. Seldom does a child disclaim any religion or fail to name a church with which he or she is affiliated.

Since the child has specified a church home, Mr. Barrette developed a referral form for the juvenile's pas-

tor. Only the child's first name and a code number is used so that the exchange of information can be frank and complete.

A typical entry from the chaplain to a child's pastor will read: "Ronald's mother says he was 'just fooling around, pretending to take the radio, but not really intending to.' There's not much proof either way, but it would seem that Ronald is doing too much 'fooling around.'" (Shoplifting is the most common first offense among youngsters.)

The minister will read the information sent by the chaplain and reply with what he thinks is the biggest problem or problems involving Ronald. "Poor father-child relationship" is the most often checked problem, followed closely by "poor parental supervision."

The children's statements, borne out by the pastor's, are almost always the same: "Mother attends church with them—but not father."

Commenting on this recurring theme, Mr. Barrette stated, "Father is often apt to be non-participating in other family activities as well. Present, but not accounted for, his influence is negligible. Sometimes I



have called a man to talk about his son, who has been arrested, and he says, 'Oh, you want to talk to my wife. She handles those things.'"

Along with the poor father-child relationship, Mr. Barrette observed another fact common to most of his cases. Children in trouble with the police know very little about the law.

After running across the same problems over and over for two years, Mr. Barrette felt something had to be done. He could not deal with delinquent parents, but could make the children aware of the laws.

This is when he was given permission to sandwich his program into the public schools. The flood of questions which followed his first encounter with the fourth grade at Harrison School proved that Mr. Barrette was right.

THE chaplain formed two teams with one headed by another United Methodist minister, the Rev. Paul Engstrom, who was also employed by the St. Paul Area Council of Churches. An attorney, Mr. Engstrom holds a master's degree in psychiatric social work, and has spent 18 years on the state parole board.

The two teams went to work conducting programs in fourth, fifth, and sixth grades at four schools. The teams would visit the classes and tell about the laws, then, in two days, go back to answer questions the children had thought up.

Teachers, impressed by the impact of the teams, asked that a training session be planned for themselves so that they could teach law more adequately. The first session scheduled by the office of elementary education of the St. Paul public schools had to be repeated in less than six months because of popular demand.

When parochial schoolteachers heard about the program, they asked to be allowed to attend the session. One hundred and twenty-five teachers heard the story of laws governing children from various sources.

A case worker from a boys' reformatory presented a typical case history. The teachers toured the St. Paul police department and were told how juveniles were handled. They went through a detention home, visited the state Supreme Court chambers, and heard discussions by social workers assigned to juveniles. Said one teacher later, "I

gained many new insights. But the most important thing I learned was to be alert to the early danger signs that a juvenile delinquent is in the making."

A Mankato, Minn., publishing company heard about Mr. Barrette's complaint that there was not enough elementary school material available on the laws covering youngsters. Officials of the company told the minister to find an author and they would publish one textbook or a series of them.

The chaplain did not have to look far. Mr. Engstrom was the ideal choice and was given a grant from the Hill Family Foundation of St. Paul to write the texts. Basic theme in the books is that "right is right if no one does it and wrong is still wrong if everybody does it."

The books trace the development of law from its origins to its present status. Children will learn of Moses and other prophets, of Pericles, Homer, Hammurabi, Justinian, Charlemagne, Blackstone, Marshall, and Holmes. They will study the legislative, executive, and judicial processes of our government as well as learning about the FBI, state and local police, and juvenile-court systems.

One of the 10 books planned is for parents. It will explain what is being done in schools by teachers and is intended to help parents understand and fulfill their roles in the emotional development of their children.

The program of acquainting children with the law as part of the school program was presented to the National Junior Chamber of Commerce at its 1966 annual board meeting and was accepted.

Although Mr. Barrette did not solicit money, he received it, and it was used to produce a television series geared to sixth-grade children. (The programs actually are viewed by many other grades in public and parochial schools throughout Minnesota.) Teachers receive guidelines for each of the television programs.

Another television series, aimed at parents, will be prepared to stimulate their interest and that of their children in the classroom television series. The programs will not have local identification so that they will be suitable for national distribution. The team approach of visiting classes is being continued.

Meanwhile, Mr. Barrette has com-



*Misdemeanants seldom put "hard names" on their actions, Mr. Barrette finds. Instead, they are always just "fooling around," or "playing a joke," or "borrowing" something. They usually know little about police or law.*

mitted himself to more personal involvement in working with the law: he was elected a state representative in 1966, resigning in November, 1968, to accept a newly created state position: executive director of the Governor's Crime Commission. In announcing the appointment, Minnesota Gov. Harold Le Vander said of Mr. Barrette: "His concern for persons affected by the criminal-justice system will be invaluable as we implement the Federal Crime Control Law here."

Reflecting, thoughtfully, on his work as juvenile court chaplain and state legislator and now with the Crime Commission, Mr. Barrette said, "Sometimes my pastor friends ask me when I am coming back into the ministry. Truthfully, I have never felt more a part of it than I do today." □

# TO BE THANKFUL

By HELEN RAYBURN CASWELL

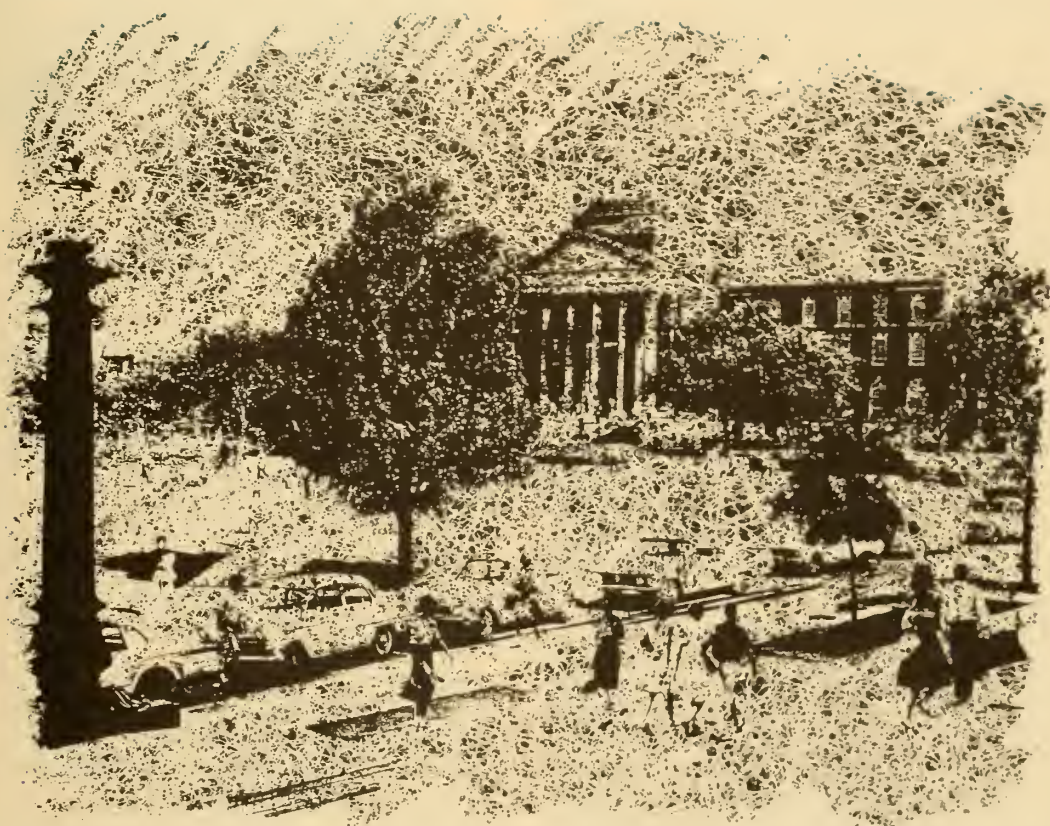




exceedingly difficult atmosphere. The campus has become a battleground, and Christians are not onlookers but combatants. Religion is not ignored. On the contrary, there are countless religions and substitutes for religion on the college scene, all vigorously contending for the student's commitment. Moreover, college life itself faces students with severe personal strain that demands strong spiritual resources. The easy camaraderie of yesterday's country-club campuses does not exist now. The cold impersonality of the giant university, the swirling tides of revolt and near anarchy, the easy availability of escape into drugs: all these weigh down on students with a pressure not easily borne.

in what his home church is like. It revolves around the crucial question: "What is his family's faith?"

The first priority for a college-bound youth must be developing a personal relationship with God. It is not enough for him to know about religion. God must be a commanding part of his life. It is more important that he pray sincerely and freely than that he is aware of the current theological fad. It is more valuable for the Bible to be a familiar and trusted part of his life than for him to be knowledgeable in comparative religions. A strong reliance on the home church without any personal faith will not help much in college. The home church will not go with him. He is not being transferred from one bat-



Spiritual preparation for college is not just one element in the well-rounded personality. It is the basic ingredient that makes all academic experience useful. Knowledge gives men the power to subdue the world they live in, a uniquely human gift. But it is tragic to win this power and be broken spiritually. In Jesus' words, "What good can it do a man to gain the whole world at the price of his own soul?" (Phillips translation)

Getting ready for college spiritually is a long-term project. It cannot be crammed into the senior year of high school any more than can academic preparation. It is mainly a family responsibility. The special needs of students cannot be met fully by church-school training. The key to a student's strength or weakness is not found

tation of the faithful to another. He is being sent into single combat, and he must wage it on his own power.

There is a new reason today why students must have a faith that is real and personal. They desperately need to know exactly who they are. Their own life with God is the one solid assurance they can rely on. The rudest shock that the student suffers is the sudden loss of identity. Last week the neighbors waved at him when he walked home. He knew about the begonias of the lady next door, and she knew about his part in the school play. This week he is one occupant of room 1126; and if he passes 1026 in the dining hall, they are strangers.

The high-achieving student is particularly vulnerable. He has been lionized in high school. Everyone knows



about his science-fair triumph or that he is editor of the school paper. He has been encouraged to express opinions on every conceivable subject, and he has been listened to with respect. He knows just who he is, and he is proud of it. Suddenly on the college campus he is not that person at all. He is a nobody among thousands of freshmen. His mature and reasoned statements go unheard. His only hope then is in an unchanged identity with God, a personal and vital spiritual life. Without it he has only two alternatives, neither of them good. He may drift off in confusion, his self-assurance shattered. Or he may seek a false new identity in one of the many campus subcultures that spring up among the lost and disinherited.

Precollege preparation for personal faith puts a heavy responsibility on families, but it is one that they ought to recognize anyway. College shows up the flaws in the family faith. The failure of the family that is outwardly religious but inwardly empty is sure to be unmasked. Regular church attendance and parents who are honored with church offices count for very little unless they express a family's genuine faith. A father who is always present to hear the minister pray but never prays himself has not prepared his son for college. He has tried to make him a child of the church. He needs to be a man of God. The difference is likely to be crucial.

**L**IFE IN a middle-class, church-centered family is apt to be sheltered spiritually. It can give the illusion that being a Christian is the normal style of life, that the few unbelievers are visibly horned and hoofed. It comes as a surprise to meet avowed agnostics who are both personable and humane. It is unsettling to the student to find that the faith of his family—which he had thought was the faith of nearly everyone—is really a minority faith. He is often totally unprepared for the fact that the doctrine and tenets he thought unquestionable are indeed questioned, and very ably at that.

Almost certainly the student will meet people who deride the Christian faith as an outmoded superstition, and present their alternative as the logical world view of a scientific age. What is invariably offered is a slightly refurbished 18th-century humanism. The ill-prepared Christian student meets these ideas for the first time, however, and he is likely to accept the claim at face value. No one will tell him that these modern religions actually are hoary with age. He must be able to recognize shopworn merchandise when it is offered to him.

Families should not protect their children from knowing about the enemies of their faith. It should be clear to children that their parents do not hold their faith through ignorance, but that they, too, have met the tempting alternatives and made their choice. The alternatives should not be caricatured. Agnostics should not be portrayed as stupid, nor humanists as depraved. The temptations we meet should be shown as they are: reasonable, appealing, and utterly false. This is something that parents rarely try to do. It requires much thought, for it cannot be done easily. But if it is not done in the family, it almost surely will not be done at all.

A strong faith is based on a realistic picture of the world and the men who live in it. There is no more frank or honest view of life than that of the Bible. Yet,

many young people who have gone to church school all their lives look at the world in a completely unbiblical way. That is because they have studied an "expurgated" Bible. They have been spared all the disturbing, unsavory passages.

They know all the Bible's idealism and none of its practicality. They know Noah's ark, but not his drunkenness. They know David's sling, but not the tragic relationship between him and his son Absalom. As a result, they grow up knowing about God's forgiveness but have no idea why anyone needs to be forgiven. The fractional faith that knows only a bowdlerized Bible—the faith of most of our Sunday-school graduates—is of little help when the real world is encountered. Children should be given as much of the hard realities as they can understand at each age so that when they meet the secular world head on, they will be ready.

The family should read the whole Bible, not just carefully selected inspirational passages. They should know the Old Testament as well as the New, the historical books as well as the Psalms and the prophets. They must know enough to build a faith for a world that really is.

Larger numbers of young people go to college each year. When they get there, they are in the middle of a pitched battle, a violent struggle they cannot avoid. The real conflict is both deeper and more serious than the riots reported in the newspapers. It is not only a contest over timely issues but also for the students themselves. Their religious convictions will be shaken and sifted. They will be forced to decide who owns their lives.

It is a lonely battle for most. Family and church are far away, and the role of their substitutes has changed drastically. Deans no longer think of themselves as acting in place of students' parents. It is out of fashion for campus religious centers to try to be "a home away from home." Students must be spiritually self-supporting. From an early age they must learn to live with God as a real and lively presence.

Students must not venture onto this campus battleground naively. They must be prepared to meet the enemies of their faith, and know their nature. They must be realistic about the world and the people who live in it. Dovelike gentleness is not enough for today's Christian student. He must have the serpent's wisdom, too. He must be tougher and smarter than ever before.

Every student will leave college vastly different from the way he entered it. Those who are as well prepared spiritually as they are academically will leave with a vigorous faith they could have achieved in no easier way.

The same forces that shake the faith of some will build greatness in others. In quieter times most students felt Christianity was nice but unimportant. Neither Christ's disciples nor his adversaries would say that today. □





# Jesus and the Human Ghetto

BY CHARLES O. DUNDAS

Pastor, First United Methodist Church  
Le Sueur, Minnesota

*And as he [Jesus] was getting into the boat, the man who had been possessed with demons begged him that he might be with him. But he refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you." And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and all men marveled.*

—Mark 5:18-20

THE STORY about Jesus restoring sanity to a man possessed by an unclean spirit has a lesson for people of the 20th century: Only that which is empty can be possessed by anything. An unclean spirit only moves into a life which is void and empty, and that is exactly the case in this parable.

Here we have a man whose life is devoid of meaning.

He is a man with no sense of personal value and worth. Apparently he has no awareness of eternal destiny and purpose. This man is uncared for and unloved.

When love, worth, meaning, and a sense of destiny are absent from a person's life, then other forces can take control. When a human life is no longer surrounded by care and concern, there is an opportunity for the "unclean spirits" to move in. When humanity is dissolved, the subhuman takes over.

This is what is meant in the story in the fifth chapter of Mark about the Gerasene demoniac who is possessed by "demons" or "unclean spirits." The divine spark of love has gone out of a human life, perhaps out of a human community, and the way is opened for forces of destruction, despair, and death to move in.

## Questions for Today

The story raises some questions about our lives today. Isn't the absence of unqualified love the basis of all human ills? Isn't the loss of meaning and worth—the sense of being needed and wanted—the basis of emotional and mental illness and social maladjustment? Isn't the lack of awareness of a special destiny and goal the cause of many wasted lives? Aren't the conflicts among men structured around the lack of love?

When genuine love and care for a person as a participant in the human community goes, a man is robbed of his sense of worth and destiny, and there is a vacuum that *will be filled* by something. Man cannot live in a vacuum. If he is not possessed by love he will be possessed by the "unclean spirits." In this situation a man comes to feel hopeless. He is in an impossible situation. His agony grows deeper. His sense of meaninglessness is more intense, and the gulf of his alienation from what is human becomes wider.

Even today a person can become like the man Jesus encountered in Mark's story. Possessed by something other than love, that person is given over to self-destructiveness. The man who lives among the tombs no longer feels loved by others. He finds it difficult to value his body. He cries out in his agony and bruises himself with stones. He is consigned to a living death. Dwelling among the tombs, he no longer is able to communicate with his neighbors. He is cut off by feelings of inadequacy. Living in a state of worthlessness, he is unable to carry on any social intercourse with other men. His withdrawal to the burial grounds is not hard to understand for he might as well be dead anyway.

We see the insensitivity of the human community. The people around this man will compound his agony and deepen the alienation. Not only does he feel unloved and unwanted, he will be confined to a ghetto existence. Often those who, for reasons of their own, begin to build walls around themselves soon find those walls being built higher and thicker by others.

In medieval Europe the Jews began to separate themselves from others for the sake of religious solidarity and Gentile aversion. In Venice in 1516 they found themselves expelled from the general population and restricted to an area called Ghetto. This was the archetype of all subsequent ghettos.

In our own land, Negroes moving to the North, voluntarily and involuntarily, found themselves separating, and separated, from the rest of the population. Now

the walls have been built thicker and higher and the blacks have been pushed deeper into ghettos. Some people are intent on keeping them there. There is now in every large city in this country a black ghetto in which the vacuum caused by the absence of love and care, worth and dignity, and humanity has been filled with "unclean spirits" of all kinds.

Life in these ghettos has been perverted into something subhuman by despair, exploitation, poverty, suspicion, hate, hopelessness. Men have been dehumanized by separation in the human community.

Some years ago the new pastor of a Chicago church was late coming into the chancel on his first Sunday in his new appointment. A worried usher found him in his study staring out the window and crying softly. Glancing at the wretched slum tenements which backed up to the church building, the usher told his neophyte pastor, "Don't let those bother you, you'll get used to them." The minister replied in what must be a classic statement of desensitization: "I know. That's why I'm crying."

### No Hopeless Situations

Too many men are content to leave things in a hopeless situation. The only thing to do then is to try to chain or control, to confine or limit. The people tried to chain and control the man whom Jesus encountered, but as his madness increased, the man became uncontrollable. The people must have lived in constant wonder, anxiety, and fear of the time when he would forsake the death and decay of his graveyard existence and come violently onto their scene.

There is a lesson here to haunt the security of middle-class America. The nation already has seen the self-destructive madness of loveless men in the summer riots of our city ghettos. How long will it be before the chains are broken and the uncontrollable violence comes wildly into the unloving suburban white communities?

Was the man among the tombs really a hopeless case? Is death all that could be expected for him? The action of Jesus shows that restoration becomes possible when love comes on the scene. The hopeless becomes hopeful when the man Jesus makes a move toward the man possessed by an "unclean spirit."

Jesus made his approach unconditional. He did not set up terms by which, if met, he would help this man. He did not make him promise to come to church, get a job, or take a bath. He did not ask him if he thought he was ready to come into the normal community on its terms of equality. Jesus demonstrated clearly that love, justice, compassion, help, and healing are not conditional. They are unqualified realities.

"What have you to do with me, Jesus?" the demoniac asked. Perhaps he wondered, "Are you going to preach at me? Are you going to be charitable and condescending to me? Are you going to take me on as a project for reform? Are you going to explain my place to me? What are you going to do with me?"

The response of Jesus was simply to care for him as a child of the Father, to accept him without condition and without reservation as the subject of his love. Jesus believed the man had worth and dignity no matter what others said about him. His ministry was to help him see that he had an eternal destiny as a child of the Father.

### The Ingredient of Love

The chief ingredient of sanity is the kind of unqualified love that Jesus demonstrated. This experience of being accepted as a child of the Father makes it possible to leave a graveyard existence and reenter the human community. Awareness that one can depend on this love when all else fails makes it possible for a man to stand in the face of hostility and insensitivity of others.

This is the gospel insight for us today: When Jesus comes, it becomes imperative for the "unclean spirits" to vacate the mind and spirit of a man. When love and compassion are demonstrated in real ways, the legions of hate and suspicion, the spirits of despair and hopelessness must give way. The forces of self-destructiveness and death must yield to creativity and vitality. The brokenness of a subhuman existence must be replaced by the peace of true humanity. The claim of the Christ is that nothing can overcome the unconditional love of God which is communicated to man through him. The one who was completely mad sits quietly, clothed and in his right mind, following his encounter with Jesus.

The claim of the church is that Jesus comes to liberate all men from their ghetto existence. Whether in the black ghettos of misery or in the white ghettos of easy security and casual indifference, all men are alienated from the love of God and separated from one another. Jesus the Christ comes to break down the walls of hostility that separate God's children and intensify our madness. He comes to fill the vacuum created by loss of meaning with a love that makes every man of eternal value.

When told what had happened to the demoniac, the people "begged Jesus to depart from their neighborhood." The reality of love is too much for some men to take. They can neither forget the past nor accept the possibility of a new life. They must hold on to old images that keep building up the walls. They find pigs more valuable than persons, profit more important than peace, selfishness more important than love. They would rather deal with madness than give themselves to projects of human renewal and restoration.

All men must make a decision about whether they want Jesus around or not. He may be too much for them. He may love too much, or include too many, to be a part of *our* neighborhood.

Emil Brunner, Swiss theologian, has pointed out that the Bible knows only this one simple antithesis: Love which equals good—lovelessness which equals evil. The kind of love which the Bible tells about makes life human, true, and happy. And the emptiness of lovelessness makes life inhuman, perverted, and therefore unhappy.

The absence of love drives men into the hands of the "unclean spirits," with all the consequences to the person and community that we see in our story. Love, unconditional and free as demonstrated by Jesus, brings to our demon-possessed world sanity and peace. The question for Christians is: What will we settle for? Will we in the Christian community be able to cast out any "unclean spirits" in the name of the Lord of love? The choice as to whether we will or not is ours. □



# Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.



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## What is our theology of death?

✦ Since theology deals with knowledge and discourse about God, there is no separate theology of death. Whenever it comes, death is a mystery, and there are many things we simply do not know about it. The mystery will not be solved by a new set of ideas called "theology of death." Christian faith has much more to offer than a system of ideas anyway. It offers a triumphant faith in eternal

life. Poul considered death an archenemy of man, but he did not dwell on this theme. He was certain that not even death could separate us from the love of God. When death comes close to us, a theory is of little help.

The Christian is assured that Christ's triumph over death is God's way of removing death's mastery over us.

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## Which is more important, church activity or witnessing in the world?

✦ This cannot be answered by a neat balance of loyalties for the church cannot properly be separated from the world, or vice versa. Our present emphasis upon the church in the world may be overdone at times, but it calls attention to the fact that the church cannot be an island of piety in a sinful world.

I was reminded of this when I saw a church sign which read: "Plymouth

Church—Gathered in 1857." That is the proper word—*gathered*.

When Christians are not gathered in church, they should be scattered, witnessing in the world through their activities as businessmen, laborers, teachers, housewives, and farmers. Our task is to be the church wherever we are—gathered or scattered.

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## Is perfection possible in this life?

✦ The answer is both yes and no. Much depends upon the meaning of perfection. Many persons believe—with good reason—that perfection is impossible in this life because sinlessness is impossible. Even the saints feel the need to go on to perfection. Being near to God, they know their goodness is small compared to his perfect holiness. In this sense, man can never be perfect in this life.

Another view of perfection, taught by John Wesley, is that sin is to be taken with utter seriousness but is never to

break the confidence of the Christian. Perfection is a real possibility for those who are justified by faith. It is "pure love reigning alone in the heart and life," and in this sense a person can be made perfect in this life.

The main points for Christians today: 1. Most of us know at least one person in whom love of God and man reigns supreme. 2. All of us are much better when we seriously try to be perfect than when we accept our lesser selves. 3. Few of us have given God the unreserved opportunity to lead us on to perfection.

# Letters

## 'WE ARE SUPPORTING BEST ALTERNATIVE IN VIET NAM'

Bishop James Armstrong's remarks in *Noble and Heroic?* 'Yes' Free? 'No' [September, page 6] constitute an overstatement of problems, some of which admittedly exist. Furthermore, his remarks fail to point out the only true alternative presently available, namely, a takeover by Communist North Viet Nam where no aspect of freedom exists. The same kind of nit-picking (in effect) resulted in the loss of mainland China to the Communists, whose tender rule has resulted in the murders of millions of people.

We are supporting the best alternative in South Viet Nam, a chance for the people to institute the basic rudiments of a republic. Let's give them what help and guidance we can and try to build upon the good things available rather than to tear down the fabric and let a complete slave state take over.

H. MELVIN SWIFT, JR.  
Torazono, Calif.

## WOULD COMMUNIST INFLUENCE IMPROVE VIET NAM SITUATION?

I have read your interview with Bishop James Armstrong following his visit to Viet Nam. I have just returned from a year's tour there. Although I was not privileged to talk to the some officials the bishop talked to, I did spend more than eight days in the country. One thing on extended period in Viet Nam taught me is that the longer one stays, the less of an expert he becomes.

It should be absolutely evident by now that the mental posture of the Viet Cong and North Vietnamese is

deliberately opposite to even the best intentions of the U.S. government. Does the bishop really believe that the Viet Cong would live up to any agreement which doesn't give them absolute control? Does the bishop really believe that the present religious and political situation would be improved with the inclusion of communist influence? The present situation is far from desirable, but at least the rivers aren't completely red with the blood of massacred civilians.

Does the bishop really believe that the same people who deliberately choose U.S. hospitals and chapels as prime targets and who continually refuse an international inspection of their prisoner-of-war camps will provide a base for compromise and self-determination?

It seems the bishop and other members of the committee went to Viet Nam with the usual briefcase full of conclusions and simply gathered information to support them.

THEODORE J. WILSON, Captain  
Chaplain, U.S. Air Force  
Washington, D.C.

## 1969 PHOTO INVITATIONAL 'TRULY A WORK OF ART'

Together's 13th Annual Photo Invitational, *Turn! Turn! Turn!* [September, pages 30-38], is truly a work of art. It is a triple expression of the scriptural words magnified in color and *Here's How They Got the Pictures* [page 39].

All who had a part in producing these pictures are to be commended most highly.

MRS. MAY LEHMAN  
Sacramento, Calif.

## NEGATIVE TREND PASSES: THE PATIENT WILL SURVIVE

Bless you! You are finally calling for a good doctor who will explain my [the church's] sickness and prescribe the therapy for recovery. Not only that, he will call attention to what part of me has been healthy and whole and good. You are not throwing me away like the whole barrel of apples just because of a few rotten ones.

I am referring, of course, to your Viewpoint article in the September issue, *Do We 'Enjoy' Our Sickness?* [page 22].

I had come almost to the point of believing that there was no compassion left in anyone's heart for me—inadequate, antiquated, and inefficiently irrelevant church

that I am. The hypochondriacs had taken over in constant complaint, and I was feeling, too, that there was no hope left for me.

It has been hard to work with this negative trend that has lingered so long, so I am thanking you for your prescription of hope that I will survive and again be in service to God and man.

MRS. JOHN CRAIG  
Mentor, Ohio

## VIEWPOINT: ANSWER TO PRAYER

Praise God! I have been praying for years that some influential writers in Methodism would write such an article as your Viewpoint *Do We 'Enjoy' Our Sickness?* in the September issue.

Thank you! I pray that every man, woman, and child in The United Methodist Church will benefit from your article.

MRS. JARVIS P. BROWN  
Fullerton, Calif.

## 'FITTING WELL' INTO SOCIETY DOES NOT DEFINE CHRISTIAN

The August letter from Mrs. Noel Sorensen [see *Stop Glorifying Dissenters and Credit Those Who Serve*, page 42] contains some insidious assumptions. She equates nonparticipation in the military with making no contribution to society. She equates refusal to support violent solutions to problems with cowardice. I cannot accept those equations.

Mrs. Sorensen asks, "What is wrong with self-discipline, high morals, and good old-fashioned patriotism anyhow?" The answer, of course, is that nothing is wrong with them. I do not see an overabundance of them among the young men I know who have chosen to participate in the military. Co-operation with the draft system requires none of them. Nonco-operation requires all three in abundance, granted that one distinguishes between "good, old-fashioned patriotism" and bad old-fashioned nationalism. She says that most young Americans feel that it is wrong to kill. Is it, then, high morality that causes them to deny their belief and to kill? I doubt it.

She says that those who defy the draft law do not fit well into society at any level. Fitting well into society is hardly what defines a Christian except that the Christian who does fit well is suspect according to the New Testament.

We need men who, if given the

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TOGETHER

1661 N. Northwest Highway  
Pork Ridge, Ill. 60068



choice of loving or hating, will choose loving; men who, if given the choice of killing or being killed, will choose being killed; men who, if given the choice of suffering or causing suffering, will choose suffering; men who, if given the choice between violence and nonviolence, will choose nonviolence. This is not the path for cowards.

DANIEL W. WANDERS, Pastor  
Chester United Methodist Church  
Chester, Mont.

## A DYNAMIC ARTICLE— IN THE YELLOW PAGES

I found it in the yellow pages! *Will Religion Kill Christianity?* [September, page 47] is the most dynamic article I have yet read on the problem of the organized church versus the teachings of Jesus Christ. Perhaps the church should go underground?

The articles in *Together* are better than ever!

MRS. CHARLOTTE MILLER  
Shipshewono, Ind.

## 'HEED THE MESSAGE BEFORE IT'S TOO LATE'

We have been proud of *Together* from its beginning, but never have we been so moved as we were by *Will Religion Kill Christianity?* by Ronold L. Sundbye in the September issue.

Our fervent hope is that all ministers and laymen alike will heed the message—before it's too late! Time is running out.

MRS. CLARK ZUCK  
Erie, Pa.

## GIVE TO GREATEST NEED, NOT TO LOUDEST DEMAND

I have been disturbed by the attitude of *Together* and some of our church leaders toward the Black Manifesto of James Forman and his associates, demanding "reparations" from the churches. [See *Black Reparations and the Churches*, September, page 40.] The attitude of halfway acceptance of this demand that I sense is very serious.

If we begin to talk in terms of reparations and intend to be honest, we will have a long way to go. What about reparations for wrongs done the American Indian? Or for the Japanese-Americans who were kept in concentration camps during World War II? Or for the civilians of South Viet Nam? Other similar groups might justly demand reparations. Is neglect of these other

groups due to the fact that they do not have the power or the inclination to demand attention with sufficient violence?

Many of us feel that money given by United Methodists to their churches should be used for the promotion of evangelism, worship, and social services under the direction of duly elected leaders and that these efforts should be fairly apportioned where the need is greatest rather than where the demand is loudest.

HARRY M. SAVACOOLO  
Owego, N.Y.

## CHURCH'S DEBT AVAILABLE FOR SHARING, TOO

As pointed out in George W. Cornell's article on the Black Manifesto in the September issue, the white churches of America are not quite the billionnaires' clubs James Forman seems to think they are. In fact, many of them such as mine, the United Methodist of Buffalo, Okla., are in debt up to their steeples. Mr. Forman can have our church debt any time he asks for it, as far as I am concerned.

JACK IMMELL  
Buffalo, Okla.

## NOT SURROUNDINGS BUT MAN'S OWN WEAKNESS IS TO BLAME

The futility of "do-goodism" in a society which not only tolerates but actually fosters "do-bodism" is well brought out in *Richord* by E. Leon Sutch [August, page 23]. I cannot agree with the author's conclusion that this man is "a product of the ghetto, his ample talent and creative mind smothered by its oppression."

This man is victim, not of his surroundings, but of his own weakness. A great many persons have risen from slum (ghetto) beginnings to self-respecting and responsible citizenship, but they didn't get out by falling back to the gutter periodically.

Each of us has a weakness of some sort, and because we are weak, we should be compassionate toward the Richords who ploy upon our sympathies.

But what good is a compassion that lets a man glimpse the better

life, as Richard did in the state hospital, then tosses him back into the old slum with its old temptations? I don't like being my brother's keeper—but if I am to be my brother's brother, do I just abandon him? Do I let him continue to vomit on my rug? Or do I provide an environment where he can be at his best as long as he lives? Become his keeper?

Society helps him, then frees him, but does not help him. The church must do better than that, but what?

FLETCHER W. HERINGTON  
Portsmouth, N.H.

## ACCEPTING RICHARD 'AS HE IS' NOT ENOUGH

I would like to comment on the concluding statement of Pastor Leon Sutch's August article, *Richord*: "I . . . accept Richard as he is . . . enjoy him during his periods of sobriety . . . understand his compulsion to be drunk. He is a product of the ghetto . . ."

The Richords of this world are not products of the ghetto alone; they come from all strata of the socioeconomic scene. The ghetto is responsible for enough. Our attempts to understand and deal with this phenomenon need not be complicated by further misunderstanding.

Pastor Sutch was admirably potent and kind in his treatment of Richard. (Would that there could be more people so dedicated to human understanding.)

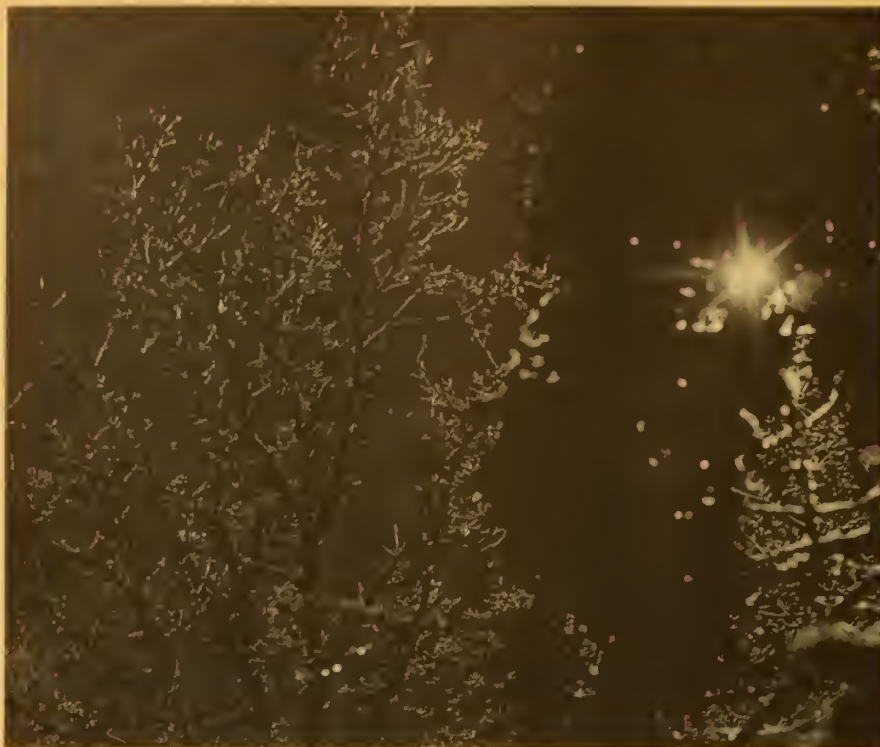
In writing his account, no doubt, he hoped to help others develop some of this understanding, too. Yet, in trying to realize this hope, Pastor Sutch has unfortunately shrouded a key consideration in Richard's plight: In accepting Richard "as he is" we render him as useless to himself as he is to the society in which he so ineffectively exists. For if we expect nothing more from him than this ineffective existence, we necessarily deny him the opportunity for anything other than he is.

JUDITH A. MAGILL  
Psychiatric Nursing Instructor  
Hollidaysburg State Hospital  
Hollidaysburg, Pa.

## 'WE MUST BE CHRISTIANS FIRST, THEN AMERICANS'

I would like to reply to Mrs. Lindo Armstrong whose letter *What About Atrocities Committed by the Enemy?* appeared in the September issue [page 51].

Certainly the Communists have



## TOGETHER's 14th Annual Photo Invitational:

# 'Joyful, Joyful, We Adore Thee!'

♣ By this time, perhaps, many of you will have studied this wonderful hymn of praise with a photographic eye—intent on finding subjects for your cameras. Or ideas may have occurred to you as you joined in singing "Joyful, joyful, we adore Thee" during a recent worship service.

At any rate, we think you will agree that the lyrics of this superb nature poem, set to a portion of Beethoven's majestic *Ninth Symphony*, offer the imaginative color photographer wide range for illustrative interpretation. Any one of several phrases among many in the hymn could have inspired the photograph above. For example:

*All thy works with joy surround thee / Earth and heav'n reflect thy rays . . . Joyful music leads us sunward . . . Fill us with the light of day!*

Would you like to give it a try? This year we're paying \$35 for each color slide used—and your picture could be a winner!

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1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what portion of the hymn inspired it, where it was taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps on anything.)
4. Entries must be postmarked on or before February 1, 1970.
5. Original slides bought and all reproduction rights to them become TOGETHER's property. (For their files, photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. TOGETHER will use care in handling transparencies, but cannot be responsible for slides lost or damaged.

Send entries to:

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committed atrocities, but this certainly does not make it right for us to do so, does it?

Also, since when do you loyally serve your country before you serve your God? It is inconceivable to me that God wants us to make war. The Bible says, "You shall not kill" with no ifs or maybes. Jesus said, "Love your enemies." To my thinking, killing is not loving so how can war be justified?

I have heard too many excuses why people do not even try to do God's will. Some say it is patriotism. Mrs. Armstrong calls it sanity. How can it be sanity when the truth of God is left out? How can you be proudly patriotic when it disobeys what is right?

We must be Christian first, then Americans, or we will never have peace and love on the earth.

ROBERT BANCROFT  
San Bernardino, Calif.

## WIFE, MOTHER OF TWO— BUT SHE'S STILL A P.K.

I feel that I must thank you for the wonderful article *Pity the Poor P.K.s* [August, page 28]. Mrs. Sterling certainly expressed my feelings for me.

I am a P.K. and did not realize that I had such strong resentments toward certain members of the congregations that "we" served as I was growing up. I have been rather fortunate that my parents had the good sense not to restrict me too much. I would have rebelled.

I am 26 years old now and have two children. Recently my husband and I moved back into a community where my father had been a minister. My age makes no difference. I still feel a very strong responsibility to my father and know that even now my actions could harm him in his present pastorate.

I am glad to say that I am active in all levels of the church's work and enjoy it. But I do get tired of hearing, "What a fine young woman you are now—but oh what a teen-ager you were!" I was no worse than the average teen-ager.

I wish that every person in the United States could read this article. I'm afraid that a great many people are guilty of conspiring against P.K.s.

MRS. CHARLES H. FEIX  
Cynthiana, Ky.



And now there are 10 as...

# Baby Brian Comes Home



ONE DAY IN 1962, the Rev. Paul O. Pfaltzgraff and his wife, Jo Ann, waited in the Minneapolis air terminal for the arrival of their first adopted child—a year-old Korean orphan named Kimberly.

Later, in an article detailing the soul-searching that led to Kim's adoption, the minister also described his feelings as the little girl's escort brought her down the ramp from the overseas jet liner.

"My heart pounded with the same excitement as when our four other children were born," he wrote.

"I proudly carried her through the big air terminal. Frequently I paused to tip her bassinet so that smiling people could see her sleeping . . . She slept all the way to northern Iowa where she awakened, sat up, and looked wonderingly at us.

"For the first time we saw her big, dark, brown eyes circled by silky lashes. The ends of her black, perspira-



Mrs. Jo Ann Pfaltzgraff looks on as Nurse Kay Pfeiffer dresses Infant Brian for his trip home from an Iowa Falls hospital. Later, his father (above) brings the bassinet through the back gate at the farmhouse serving as his temporary parsonage near the Iowa community of Ackley. Soon the other children—three of them adopted—will alight from their school bus and come swinging up the lane to welcome their new baby brother.

tion-damp hair curled in little circles. From every angle her features were pretty to see. Jo Ann and I looked at each other and sighed happily."

That was only the beginning. When the Iowa minister's article appeared in *Our Home*, a monthly publication of the former Evangelical United Brethren Church, the editor added a footnote, telling his readers that a second Korean orphan, David, also had "become by adoption, a part of this happy family."

Later, one-year-old John, a mulatto, arrived in the home as a foster child, and was adopted in May, 1968.

Then Paul and Jo Ann Pfaltzgraff discovered, 10 years after the birth of their fourth child, that they were to have another baby of their own.

Brian Joel Pfaltzgraff was born last May. He left the hospital to the accolade of rumbling thunder and reached the temporary parsonage, a farm home near Ackley, Iowa, in a soft spring rain. The other Pfaltzgraff kids swarmed in from school to greet him—all except 20-year-old Philip who was away at college—and the father bustled about, helping 18-year-old Nita with the work.

A delegation of women from the church arrived with chicken-fried steak and scalloped potatoes. Dishes rattled, Brian yelled lustily, and the children finally were hurried away to bed after reluctant last looks at their infant brother. Later that night, there was time for the minister to relax and talk.

"We now have eight children," he said. "Five of our







*Like most babies, Brian generates excitement and adoration. As the Pfaltzgraff children crowd around his bassinet, Kim (facing camera, above) exclaims: "O-o-h—nice soft skin!" and is partially restrained by Mark, 14, who warns: "We'd better not touch him!" John (with glasses) wants his mother to see how he and Lynn have grown during her stay in the hospital.*





*Inevitably, there's a diaper to change, a first time for Nita to hold her baby brother in her arms, and a first time for father to give Brian his bottle. Says Paul: "Anyone thinking about an adoption should carefully examine his motives. It is not to be done as a novelty, but after careful examination of one's spiritual resources. David, Kim, and John are as much loved by Jo Ann and myself as this new little one of our own."*

own, and three we have taken to our hearts as our own. We had planned on adopting another child—a little girl—when Brian gave notice of his impending arrival. We hope and pray that she has found a good home."

Paul confides that he didn't originate the adoption program himself, nor did he find the economic problems easy to surmount. But Mrs. Pfaltzgraft and the four children kept after him. The youngsters pledged to take cuts in allowance, to do more chores around the home. Jo Ann brought books on adoption to Paul's attention.

"We didn't exactly conspire," Jo Ann says with a laugh. "We nagged."

When the minister brought "sound reasoning" to bear, and attempted to reject the idea, he recalled the words







*Ackley churchwomen, bringing food for a family of 10, find their aproned minister busy in the kitchen and lamenting that he has to relearn the art of baby burping. But Brian has a better start in life than his adopted brothers and sisters. "Kim arrived vitally in need of love and nourishment," Jo Ann recalls. "David was homesick for his Korean mother, and cried out for her in his sleep. John asked about his dark skin. We told him there are many kinds of people in the world, and that we joy in the physical differences of all our children."*

of Jesus from the Book of Matthew: ". . . as you did it to one of the least of these . . ." From that moment, the adoptions of Kim, David, and John were pretty well assured.

The Pfaltzgraffs have lived in their present parsonage since June, 1968, when the former EUB pastor was appointed to the Ackley-Pleasant Valley United Methodist Charge. At Ackley, a central Iowa farming community of about 2,000, former Methodists and EUBs met for the first time as a united congregation when he arrived after serving 12 years in the Des Moines area. The two churches stand about a block apart, one built by Methodists in 1894, the other by EUBs in 1889. Both buildings still serve the congregation: the former Methodist Church



*A semblance of quiet and order settles over the parsonage as six of the eight Pfaltzgraff children gather with Paul for the evening meal served from a "lazy Susan" on the kitchen table. Later, John clambers onto Jo Ann's lap, gives her a hug, and tells her how much he loves the new baby. By this time, Baby Brian has established himself as reigning king of the family.*

while Daylight Savings Time is in effect; the former EUB building during other months of the year.

"Our large family means that the parsonage is more crowded," Jo Ann says. "There is less money for other things than for food and clothing. We drive old cars rather than new ones."

And television, a strictly supervised medium of entertainment, comes to them on the nine-inch screen of a borrowed set.

"We are all friends, and we all need each other," Jo Ann says, adding that the adopted child who is "different" may need more love, guidance, and comfort than the natural child. Understandably, the adopted child frequently seeks assurance of his acceptance. Once Kim came to Jo Ann and asked:

"Do you love me as much as my first mommy did?"

"Kimmy, I'm sure that I love you as much as your first mommy did."

"How do you know?"

"Because I have had babies of my own, and now I have you. That's how I know." —Herman B. Teeter







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# What are you doing 8:30 Saturday morning?

# Teens

By DALE WHITE

EVERY NOW and then I receive a letter or hear a statement which turns a light on in my brain. I think, "Now I understand teen-agers better. Everybody ought to hear this." Dana Pickard, a senior in Rhode Island, did this to me recently with a panel presentation:

"Many young people have a rather morbid, frightening view of the future of the USA. They realize that, with the hydrogen bomb, we have reached the limit. These people are scared. They feel that their fate is in a future that is being decided now. So they want in. They want a voice.

"Disenchantment of youth is nothing new; it runs in cycles. The most obvious example of the way an entire generation can be caught up in a feeling of hopelessness is the so-called 'last generation' of post-World War I. In that era, technology, education, politics, and emergence of new forms of living simply surrounded an entire generation and overwhelmed them.

"Today's young people are growing up knowing and seeing life in other countries. They have seen corruption and killing in history's first televised war. They have been exposed to conditions of poverty and despair within our own country. They do not want out. They are passionate believers in the ideals which made this country great. They just want us to put our deeds where our mouth is.

"Today more and more of us choose involvement through political and social action. Sometimes we get a little arrogant. The campaign of Senator Eugene McCarthy had a self-righteous ring to it, often directed towards the adults who control the country. But I think we should forgive youth their undiplomatic approach and just be glad that they are seeking change through peaceful means. The young people who worked within political bounds during the last presidential campaign—shouldn't we be happy to see this kind of involvement?

"Other youth choose more disturbing methods. They join groups such as the Students for a Democratic Society, which works for a democratic society but only on its own terms. Angry and cynical, they tear down the institutions they want to reform.

"Some young people drop out or cap out completely. They waste themselves in drug fantasies or astrological nonsense. These are the tragic ones—the spiritual casualties of a heartless environment. Fortunately, they are few.

"But most of us see a great opportunity—it may be our last—to strive earnestly for the lifting of human dignity. That's why we will flock to a Eugene McCarthy or a Robert Kennedy. That's why we will volunteer for the Peace Corps, VISTA, and Christian service programs.

"Agreed, our tact gets a little ragged at the edges sometimes. But we are just learning the ropes, and we are in a hurry. I hope adults understand that we are simply taking seriously all the fine ideals they have tried to teach us."



I can honestly sympathize with the position of B.A. [Teens Together, April, page 69]. She was living at home, attending college, having no dates, and feeling miserable. Even though I now attend a large school,

I went to a very small, church-related junior college for two years. Until then, the boys had never cared about me. I, too, was frustrated, and I, too, felt that everyone else was living and that I was merely existing. Until I went to college, I had had all of six dates in my life. I am tall (6'1") and wear glasses. I am not fat, but I am a big girl. Therefore, I felt myself inferior and incapable of attracting guys.

However, before I went to college, a friend of mine said to me: "Don't worry about yourself—be concerned about other people and their problems. Don't consider yourself unattractive—always look your best and be sure to smile, even if you don't have anything to smile about. Don't say you aren't cared for—make the guys like you. Speak to everyone, be friendly and outgoing, but don't give up your moral standards. Above all, study hard. Your parents are sending you to school, so take time from studying for fun, not the other way around."

Now I am a senior, and I have had three wonderful years of college. I have dated and am dating a lot of groovy guys, all different but all wonderful. I try to make a



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"Let's face it. I've liked you ever since that day I first saw you . . . yesterday!"





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point of being outgoing, friendly, and kind to everyone; and my effort, small though it is, has brought me much happiness and joy. I no longer merely exist. I live!!—M.M.

I especially like your emphasis upon taking the initiative in shaping the tone of your relationship with others. It may seem a little phony to smile when you don't feel like it. But your decision to reach out to people with warm goodwill frees them to respond in kind. Read the Sermon on the Mount again with this in mind (Matthew 5 through 7).

The sermon calls us not simply to react to the emotional climate set by others but to take the initiative and drive a wedge of love into every situation.



I want to express my sincere thanks for your article on adoption [Teens, March, page 51]. Many people do so misinterpret the steps involved in the process of adoption, and many do not realize the questions that adopted children ask as they begin to understand fully the meaning of adoption. Some take on a dismal view of adoption and condemn those that are adopted.

Adoption is a wonderful thing. It is nothing to be ashamed of, more honored than ashamed. As the student nurse stated in the June Teens [page 55], "If C.S. is adopted, he is very fortunate, for he is a 'chosen child.'"

Adopted children sometimes think that since their real parents did not want them, that they are permanently rejected and marked; not so. No one knows if you are adopted unless you tell them. As is the case in my family, I look like my adopted father. Some of my friends are adopted and they look very much like or exactly like one of the parents. Nowadays, they try to match character types with the child's background before the child is given to a couple. In my case, they did an exceptional job.

Adopted children run in my family. My mother was asked for before she was born. Her parents wanted her badly enough to wait out the pregnancy and then the probation periods to get her. Her brother was also adopted from a different family. They have lived a very full life and are proud of the

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fact that they were wanted children.

My parents adopted me six weeks after I was born. They also had to go through periods of waiting and hoping that they would be given permission to receive me into their family. I have an older brother who is my parents' first child. My brother and I are very close and have always been. He, too, is proud of the fact that his family was a "chosen family."

As an adopted child, I have asked the classic questions and had the same feelings of loneliness as the next child. The most curious thing that disturbs us adopted ones is our past. Who are our parents and who are our family? What would it be like to live there with them? Why did they give us up? I wonder what they look like and what they do to have fun and enjoy themselves.

I used to house a feeling of hatred because I felt that my real parents did not want me enough to care for me themselves and that they just did not care about me at all. I now realize that that was not the case. I know my mother gave me up for my sake, so I would have a good home where I could be loved. I hold a very deep honor for my parents (both sets) and also an honor for the fact that there is an institution such as adoption.—J.C.

Thanks!



I have a problem that may at first appear to be simple. I have, as some say, been called by God into the ministry. It happened over two years ago and I have very carefully tested myself to be sure that I have been called and wasn't imagining things. Now the problem:

My oldest brother has decided to be a minister. He is finishing his first year in seminary. I think he was truly called and that he should be a minister. My second oldest brother plans to go to a seminary after he graduates next year. He is not going so much to be a minister as to stay out of the draft and get his master's in psychology. He will be a good psychologist.

Then there comes me, the third one to hear God's call. I had a dream once and saw all three of us as ministers, each very different in style, method, and mission. My problem is that if I do go into the ministry, it will look as if my

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brothers influenced me and that I am trying to emulate them, which I am not. Also, if I do enter the ministry, my own mission would be influenced, reshaped by my brothers.—S.M.

The fact that your brothers are also entering the ministry need not limit your freedom to decide for yourself. As you say, each of you will develop your own unique style and setting for ministry. The important questions are: Do you have the personal capabilities required to become a professional clergyman? Are you drawn toward this profession and willing to commit your life to it?

These questions will need to be raised throughout your college career and even into seminary, if you decide to go that far.



I am a boy 17, and a junior in high school. I want to quit school and go into the service as soon as possible. My parents and friends all say I should stay in school till I graduate.

One of my buddies went into the Marine Corps this summer. I can't express how badly I wanted to go also. My parents think they have talked me out of it. They are wrong! My average grades in school are Cs and Ds. My dad says I could do better, but some of my classes bore me to death!

One course they don't offer here in Oregon that I personally would enjoy is ROTC. If they offered something like this, I would be encouraged to stay in school. —R.J.

I will add my voice to the chorus shouting for you to stay in school. The military would like it better if you graduated before you enlisted, too. You would bring more maturity and ability to the service, and they could send you to some good technical schools. If you decide to sign up in spite of everything, get into one of the military programs which help you to get your diploma while you train.

Whatever you do, don't get stuck in the middle of a technological society without an education.

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# BOOKS

THE FLAG of a free Ireland had not floated over Dublin for 700 years. Then on Easter Monday in 1916 a half-trained army led by poets and intellectuals, armed with pikes, old rifles, and homemade grenades that usually didn't go off, marched up O'Connell Street and took over Dublin's General Post Office. It was the most strategically useless building in the city.

The rebellion lasted only seven bloody days, and that was six days more than one of its leaders thought it would. Fourteen leaders were court-martialed and shot immediately, and a fifteenth was executed later in England. Almost 2,000 other members of the group that grandly called itself the Irish Republican Army were either interned or imprisoned.

A failure? Not at all. Out of this pitiful attempt came the 20th century's first successful revolution. Thomas M. Coffey gives a minute-by-minute account of it in *Agony at Easter* (Macmillan, \$6.95). An absorbing book, it supplies some historical perspective for the Roman Catholic-Protestant conflict in Northern Ireland this year.

In 1789 an Indian war party carried Jennie Wiley away from her cabin home in western Virginia, and it was a year before the indomitable frontier woman made her way back to her own people.

Furious at defeat they had just suffered at the hands of white settlers, the Indians murdered three of Jennie's children, and her half brother,

before they decided to take the white squaw and her baby with them. Then the baby Jennie carried in her arms was murdered, and the child she bore in the wilderness shortly after was slain, too. The hardships she underwent were cruel, and fear was her constant companion. She was forced to witness the torture and death by fire of one white captive and escaped the same fate herself only because the Indian she feared most was stirred by her bravery.

Harry M. Caudill tells the story of this woman who has become an Appalachian legend in *Dark Hills to Westward* (Atlantic-Little, Brown, \$5.95). Historically accurate and vividly told, it reconstructs an experience that was not unique to Jennie. Numerous white women and children were taken captive as settlers moved west. What was unique about Jennie was her will to survive, her strong character and undaunted bravery.

The girl on Charles Addams' streamer for National Children's Book Week could have been me in the days when a book would absorb me so completely that I was deaf to conversation or calls to dinner, and only came back to reality slowly and reluctantly. Book Power is the Book Week theme, and books certainly had power over me. They still do.

You will see the Addams streamer, and others, in many libraries during the week of November 16-22. It would be a good time to pay a visit to the children's library. It probably is brighter and gayer than libraries

were in your own childhood. And there are other changes. If your library is typical, you will find fewer books about dragons and werewolves on the shelves and more books about real people and the real problems of our time. This was reflected in the list of notable children's books for 1968 issued by the American Library Association.

The list was delightfully varied, even so, and I think any child would find a number of books on it that he could take right to his heart.

*Tiger Flower* (Reynal/Morrow, \$4.95) can be either adult fantasy or a children's story, as you please. Robert Vavra has woven a modern allegory about peace around brilliant painting by Fleur Cowles.

The story is about a land "where everything that should be small is big, and everything that should be big is small." Tiny lions and tigers lie among the flowers while boats have sails of butterflies' wings.

The book is beautiful and deserves pondering. I hope the major motion picture that is scheduled to be made from it is its artistic equal.

Many of the boys and girls in the 12 to 14 age group for whom Olive W. Burt wrote *The Story of American Railroads* (John Day, \$4.95) are only vaguely aware that trains are related to their daily lives. They may

Charles Addams, best-known for macabre cartoons in *The New Yorker*, came up with this streamer for Children's Book Week.

BOOK



POWER



count the cars clicking by when the family car is stopped at a grade crossing by the passing of a freight train, or they may ride on a commuter train occasionally if they live near a large city. But to them going somewhere means the family car, or an airliner, even a bus, rather than a train. And they are more likely to think of goods and produce as coming by truck.

Yet the railroads opened the West to settlement, dominated all American transportation for nearly 100 years, and played a key role in the building of this nation. Miss Burt tells it all in an absorbing narrative full of drama, heroism, tragedy, and adventure.

She does not write off the railroad as finished. An expanding economy is going to require moving unbelievable loads of raw materials and finished products; one track of a double-track railway can handle as many people as 10 or 20 lanes of expressway. And trains can travel in weather that closes airports. As one unhappy air traveler grumbled: "I've never circled a railroad station for two hours, looking for a chance to land." Increasingly, crowded skies and highways will make us turn to new forms of high-speed rail transportation.

Associate Editor Martha Lane, known around here as Marti, read **Our Amazing World of Nature** (Reader's Digest/Funk & Wagnalls, \$10.95) and became, momentarily, speechless. Then she recovered herself to report that it is "One of the most beautiful, interesting nature books I've ever seen."

She went on: "Its 320 fact-packed pages, ablaze with color photographs and diagrams, carry reprint articles by numerous writers, many of them famous. The world it explores ranges from the microscopic kingdoms few men see to the far corners of space, with everyday natural wonders in between." She thinks it would be good for a family's library.

Equally splendid in its photographs but less popular in approach is **Our Vanishing Wilderness** (Madison Square Press/Grosset & Dunlap, \$14.95). It explains how plants, animals, and man form a chain of life in which breaks can cause disaster. There is beauty here, and there is death, as each animal gets its sustenance from another.

Photographer Shelly Grossman and his wife Mary Louise traveled over 60,000 miles to get pictures and background for this book, written in collaboration with naturalist John N. Hamlet. Scientifically accurate, pictorially beautiful, and very readable,

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this is a dramatic report on the wilderness we have left and why it is necessary to preserve it. Like *Our Amazing World of Nature*, it deserves thoughtful family reading.

*Missouri Bittersweet* (Doubleday, \$6.95) is not MacKinlay Kantor at his best. It is too overlaid with the wide-eyed enthusiasm that afflicts most travel writers. Still, Kantor writes a lot better than most travel writers do, and he has an intense curiosity about people that is not lost here. So we learn as much about the people of Missouri as we do about its hills and valleys.

Few men have been closer to the American sports scene and its heroes than veteran sports writer and broadcaster Red Barber. Barber is also an active churchman and licensed Episcopal lay reader, and in *Walk in the Spirit* (Dial Press, \$4.50), he has written an essentially religious book.

My fellow staff member Herman Teeter, who has written many a sports story himself, thinks this is a book that can be inspirational and interesting to nonfans as well as to sports buffs.

"If it doesn't concern you that Barber believes Carl Hubbell was perhaps the greatest pitcher, you'll be interested in how Hubbell didn't become great until he learned to master his emotions on the mound," Herm told me, knowing that I am a prime example of a nonfan myself.

*Walk in the Spirit* is a collection of true stories about sports figures who have had both talent and character. Among them are men of active faith like Branch Rickey and Bart Starr.

Everybody needs a nudge in the right direction at some time, or some light on a murky problem, even a life-line. All of these can be found in *The Journey That Men Make* (Abingdon, \$3.50), in which United Methodist Bishop James Armstrong talks about answers to such questions as: How do I learn to understand and accept myself? What will I do with my life?

Consciously or unconsciously, all of us try to control situations—and other people. Psychologist Everett L. Shostrom calls us manipulators when we do this, actualizers when we don't.

With United Methodist ministers Maxie D. Dunnam and Gary J. Herbertson as coauthors, he shows how this works out in the church in *The Manipulator and the Church* (Abingdon, \$3.50). In the church, they say, people too often feel they are being used as the means to an end. "Chris-

tian actualization," they explain, "requires that the church and its program become the means for man and his actualization." They describe manipulation as being characterized by deception, unawareness, control, and cynicism while the primary characteristics of actualization are honesty, awareness, freedom, and trust.

Lifting any single quotation from this book makes it sound more complicated than it really is. Actually, the authors explain it very well, and if you read the book you won't have to say, "What was that again?" if you hear that your church is forming Christian actualization groups. These aren't group therapy; they are designed to help healthy people become more effective and authentic Christians.

If space were elastic, I would say more about:

**Lillian Gish: The Movies, Mr. Griffith, and Me** (Prentice-Hall, \$7.95), in which silent-film star Lillian Gish (and Ann Pinchot) remembers movie making from the early days of the film industry. Miss Gish has beauty of character as well as beauty of face, and this book is a genuine pleasure.

**The New World of the Oceans** (Little, Brown, \$10), Daniel Behrman's book on the new frontier below the sea. It is absorbing, involving science writing for the nonscientist.

**How to Avoid Automobile Accidents!** (Crown, \$3.95), Fred E. Taylor's penetrating paperback on the various factors that cause traffic accidents: auto design, inadequate highways, improper laws, lax law enforcement, and poorly trained, incapable drivers. This book might save your life.

**Torregeca** (Atlantic-Little, Brown, \$7.95), American, Protestant, independent-minded Ann Cornelisen on a male-dominated, Catholic, tradition-bound southern Italian town in which she set up a nursery. She is a born storyteller.

**The New Utopians** (Prentice-Hall, \$2.45), Robert Boguslaw's study of our new "social engineers" whose computerized societies may drastically limit human responsibility. Scholarly but provocative.

Two exclusively for the tricycle set are *Walker, the Witch, and the Striped Flying Saucer* (Little, Brown, \$3.95), written and illustrated by James Stevenson, and *We're Off to Catch a Dragon* (Abingdon, \$3.25) by Ester Hauser Laurence with illustrations by Cornelia Brown. Both are visually appealing and intelligently written.

—Helen Johnson



# Fiction



IT IS NOT an uncommon practice to take a famous author's early works which have been more or less neglected and republish them after he has made a name for himself. In bringing out one of these books, the publisher will call it a neglected classic or an overlooked masterpiece. Usually, however, it is simply an immature presentation which was very lucky to sell 700 copies the first time out.

So when Doubleday in 1968 brought out a novel which Herman Wouk wrote in 1948, I took a rather dim view of the whole affair. I thought this was probably just another attempt to cash in on the author's name, more prominent now than in 1948. Then, of course, we are in the midst of a great surge of Jewish stories of all kinds. Why not bring out another story of a Jewish boyhood?

CITY BOY: THE ADVENTURES OF HERBERT BOOK-BINDER by Herman Wouk (*Doubleday*, \$5.95) is neither as good as the blurb on the cover intimates nor as bad as I feared. It does have echoes of Tom Sawyer and, while its locale is the Bronx, it has a certain universal note. If you have not read it before, go ahead.

Herbie is the fat kid. His cousin, Lenny Krieger, is a bully, an all-around athlete who has a way with the girls. Herbie himself is a kind of adolescent Walter Mitty. He represents all of us who have memories of a childhood full of insecurity, frustration, and fear. The summer at the boys' camp with its owner's attempt to instill idealism as well as cover his deficiencies will bring back memories to some people. The love of Herbie's mother and father, who never quite understand why he reacts the way he does, will be understood by everybody who has ever been a parent or a child. This 20-year-old book does not strike me as hopelessly old fashioned or out of style. Apparently the pain and joy of growing up does not change much. I put this one down as enjoyable, and I think I would still feel the same way even if I never had heard the name Herman Wouk.

When I look at *THE IMAGE MEN* by J. B. Priestly (*Little, Brown*, \$8.95), I feel I am meeting an old friend. I read *The Good Companions* when I was in college, and since that time I have read many of Priestly's other writings. He knows nothing about me personally, of course, and probably cares less, but I am hopelessly prejudiced in his favor so that when a new book arrives with his name on it, I turn to it with high hopes and great expectancy. I was a little disappointed this time, but not too much. Here, as in all his writings, is reflected a knowledge of England and English behavior. This is a big book, but I do not believe it will bore anyone.

Two professors, Cosmo Saltana and Owen Tuby, have retired as professors from South America and Singapore.

They would like to earn a few extra pounds—preferably honestly but this is not an absolute necessity—before settling down to retirement. Saltana, a tall impressive looking man, knows how to put people in their place when they need it. Tuby is plump, round, and has the gift of talk. He deals with rebels and suspicious characters in such a way that they listen to him and usually agree with him.

They meet an American lady who is a widow, rich and attractive. They all get the idea of setting up a sociological foundation. The two professors dream up a new school called "Social Imagistics" which is supposed to be a scientific approach to public images. All this is partly a racket and, times being what they are, rackets can flourish. They set up one of the new colleges in rural England but run into academic jealousies and, under some pressure, take the whole business to London.

The rest of the story is primarily an accounting of their experiences with some very wealthy men, certain parts of the academic establishment, and prominent people, including a movie actress who wants some help in establishing the right image. Using a great deal of nerve, considerable understanding of psychology, and some good common sense modeled after Dale Carnegie's teachings, they do very well. That is to say, they make money. They even succeed in selling their organization to some hard-boiled Americans.

This is not a book of high idealism about people committed to the public good. It is rather an amusing tale about a couple of fellows with an academic background who decide to forget their low-paying respectable positions and make a little money. It would seem to be more an American point of view, but I suppose this kind of thing has a market the world over and that in England the proper approach might get results.

I am too much of a moralist to recommend this to you very highly. There is so much fakery in the whole business that I am uneasy. I know the modern view of this part of life, but I do think there ought to be more to the whole venture than is here revealed. There are some nice folks to be met along the way, but the general point of view is fun and games. Having properly warned you, I now leave you on your own.

Let me mention *TIKE AND FIVE STORIES* by Jonathan Strong (*Atlantic-Little, Brown*, \$5.75). It represents so many things I am expected to read. I quickly mention this, but I certainly do not recommend it. The story is of youth and endless talk—not the kind that gets anywhere or means much but the kind many modern writers feel they have to provide because it represents "young life." This book contains five other stories by the same author which I never got to after reading the longer *Tike*.

There is too much useless talk to which the proper response is, "So what?" Have we come to the place where adolescent talk from young people who have no background, no sense, no future is important? It isn't important to me and I am fed up with it.

—GERALD KENNEDY

Bishop, Los Angeles Area, The United Methodist Church

# Jottings

Only yesterday, it seems, we were saying something in these pages about the first flowers of spring. Actually, we were looking forward a couple of months for that was January and the first crocus of the season still lay sheathed under snow and ice.

Now the spring and summer flowers are gone, and frost will seal our windowpanes again. This time we are looking forward to Thanksgiving, still weeks away, with its turkey or big fat hen, giblet gravy, and corn-bread dressing. And in spite of everything man might do to mess things up, we find many, many things to be thankful for again this year.

The sun did rise every morning, didn't it? And the rains came. The corn, potatoes, and meat grew fat on stalk, root, and hoof. And from somewhere (out of sight beyond the pollution and congestion of ghettos and suburbs) food appeared magically on supermarket shelves, although not all of us could afford to buy it.

But the blessings did fall all around us just the same . . . if not everywhere on this big, round, blue planet our moon men saw from 100,000 miles out in space. They

saw one world of clouds, seas, and continents; but—surprisingly!—no national boundary lines marked on the globe, no maplike labels reading "USA," "AFRICA," "EUROPE," or "VIET NAM."

All of which is food enough for sober thought in this favored clime as we contemplate the delights of Thanksgiving dinner, 1969.

A few minutes ago we picked up the phone and called John Bolt, Jr., whose autumnal cover collage is discussed on page 1. We had his work right before us, complete with ears of Indian corn, cat-tails, and so forth, and we wanted to know where in the world he found the glue to hold so many items so firmly together.

"Well, it isn't exactly glue," he said. "I call it 'goosey goo.' You can get it in most hobby shops."

Mr. Bolt, a versatile artist working in more media than three-dimensional collage, contributes regularly to a variety of books, trade journals, house organs, and denominational publications. He also



is painter and designer, a poster artist, and does humorous drawings which he prefers not to classify as cartoons. (For a recent example, see his

illustration for *Are You a No-It-All Mother?* in last month's issue of *TOGETHER*.)

We asked: "Are you by any chance a Methodist?"

"Not by chance," he replied. "By heredity. My maternal grandfather, the Rev. G. A. Nystrom, was a Swedish Methodist minister."

For several years now the 47-year-old Bolt has enjoyed the luxury of working at his home in Wheaton, Ill., after a stint of commuting and keeping office hours in the world of commercial art.

In her article, written in the true spirit of Thanksgiving, Mrs. Helen R. Caswell [see *To Be Thankful*, page 42] describes the tragic accident involving her son several years ago.

Mrs. Caswell, who resides at Saratoga, Calif., tells us that Dwight Caswell, Jr., is completing work for his doctorate at the University of Chicago, and will be ordained a Presbyterian minister next June. He received his B.A. from Stanford

University, and had a tour of duty as chaplain at a Chicago hospital.

Although she lists herself as a housewife—the mother of four sons and a daughter—Mrs. Caswell has enjoyed success both as a painter and as a writer.

More or less appropriately, since most college students now have settled down on campus for the fall semester, at least three contributors to this issue are associated in one way or another with the academic world.

John L. Knight [page 10] is president of Wesley Theological Seminary, Washington, D.C.; Duane Hutchinson [page 23] is minister-director of the Wesley Foundation at the University of Nebraska; and Malcolm Nygren, who says he has "spent almost my entire life in and around educational institutions," is pastor of the First Presbyterian Church, Champaign, Ill., home of the University of Illinois.

Mr. Knight tells us that, like most ministers, he is accustomed to uniform remarks from certain members of his congregation as they leave a morning service.

"Some will say it was a nice service," he says. "Others will comment, 'I enjoyed the sermon.' But a little, elderly lady of a congregation I once served in Tennessee had the most disarming comment . . . every Sunday as she left the church she would shake my hand and say, 'Preciated the effort!'"

Mr. Knight says he suspects there were times when she really knew how much of an effort a sermon required. And that made us wonder: How many of us do appreciate the effort that goes into our minister's sermons, week after week, year after year?

—Your Editors

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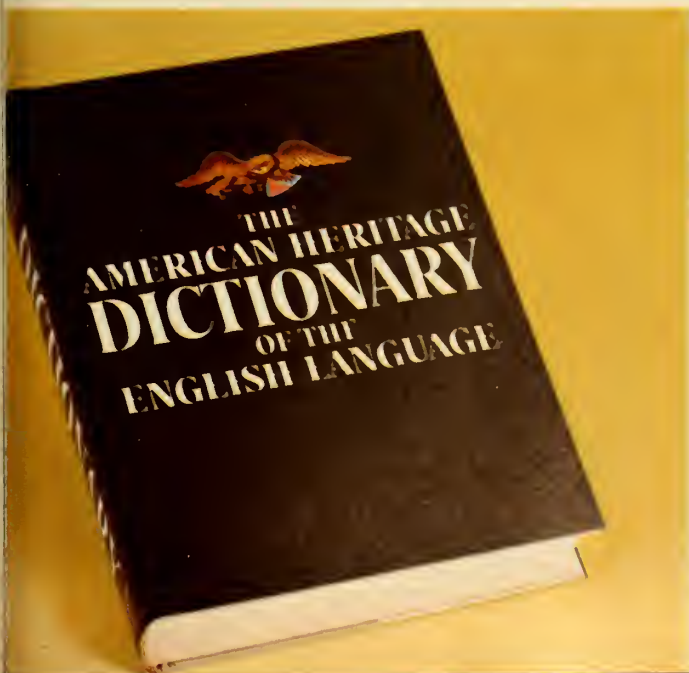
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# Urge 'Pray for Peace' at Thanksgiving

Voiced by many at General Conference in 1968, a concern for world peace resulted in a new assignment to the Board of Evangelism. It was to formulate and issue

to United Methodism a call to prayer for peace. *Tidings*, a department of the board, now has distributed such a call, and prepared materials to implement it.



Pictured at left, are: Dr. Joseph Yeakel, left, general

secretary of the Board of Evangelism, reviewing the pamphlet produced by *Tidings* editor, the Rev. Reuben Job, right. It lists resources available from several agencies, and includes a litany and the prayer appearing in column 3.

With our nation never so universally condemned for its foreign policy, and never before so divided within on the question of a war's rightness or necessity, United Methodists—and all Americans—might well pray for peace. And the occasions suggested, Thanksgiving Day or the Sundays before or after it, would not be enough.

May Thanksgiving 1969 provide the beginning of a ceaseless invocation on behalf of all humanity.

## GARDEN STATE-MENTS

Demarest Church (NNJ) hopes to put a class of Sunday school kids on the carpet—if somebody will provide one . . .

Welcome pulpit guests last month included Dr. Ralph Sockman at St. John's, Hazlet, for their annual Roll Call, and Bishop John W. Lord (in his former pulpit) at Westfield on October 19.

Plainfield First has a good case of the FLU (would you believe "Faithful Laymen United"?) contacted from getting together with the men of Mt. Zion AME . . .

St. Andrew's, Cherry Hill, calls a group of its older parishioners "Keen-Agers" . . .

Four members of Midland Park Church are now on the police force. Parish paper: "That four for OUR side!" . . .

An ESP-hobbyist since the early 1960s, Allentown's Pastor Lloyd Applegate gave a sermon series of the relationship of extra-sensory perception to Christianity.



Praying hands recognize a gleaming hope in that Cross of the Prince of Peace.

## A Prayer for Peace For Use in Church or at Home

Heavenly Father, we turn to you this hour in confession of our involvement in the attitudes and actions that lead to war. We confess with shame our own desire for that which we do not need and do not deserve. We confess with humility that our attitudes have not always encouraged peace. We confess with horror the fact that in our land there are those who profit from the waging of war.

Forgive our acts and attitudes that further the spirit of war. Cleanse from us the sinful desire for things, position, power, and prestige that leads us to violate the rights, honor, integrity and life of other persons.

Lead us from being lovers of self to becoming lovers of peace, and from being lovers of peace to becoming makers of peace. And of your mercy grant that we may know and share your peace. We offer our prayer in the name and spirit of Christ, who is our peace. Amen.

## Gloucester Celebration Proves Wide Appeal

If early registration for the Pilmore-Boardman Bicentennial Banquet at the Holly House, Pennsauken, October 24, is any indication, this is one historical observance that has "caught on."

Recognition of the two clergy volunteers, Joseph Pilmore and Richard Boardman, and their meaning for today's church, is accorded by scores of church

history buffs and—a latest count—by two more visiting bishops: Cannon of North Carolina and Short of Tennessee, who are listed among banqueteers.

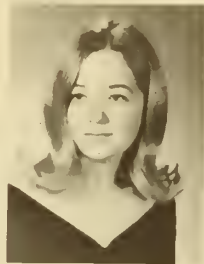
The closing event, dedication of the monument and Bishop Taylor's message, on Saturday, October 25 at Gloucester Point, is an appeal to continue the pioneering spirit.

At Snelbaker's Memorials shops in Woodbury, Stone Cutter Spity Sampieri, right, demonstrates some of the fine points of carving. Approving the Pilmore-Boardman Monument before its installation are former SNJ Conference Lay Leader Robert J. Mumford, to preside at the actual unveiling, and Dr. F. E. Perkins, Jr., center, executive committee chairman.





Mr. Dietterich



Miss Worn



Mr. Hudspeth



Dr. Miller

Montclair's William McCreath, art instructor at Montclair State College, is the new vice-president of New Jersey Designer Craftsmen.

Dr. Charles C. Parlin, former World Council president and chief architect of Methodist-EUB union, received at Nashville, October 1, the 1969 Upper Room Citation.

Meeting at Morningside College, Sioux City, Iowa, 400 members of the National Fellowship of United Methodist Musicians elected Westfield's minister of music, the Rev. Philip Dietterich, to succeed Maplewood's William Burns as president.

Wildwooder David Munson, now at the Air Force Academy, "made the scene" (even if in a crowd picture) when *The Lucy Show* was filmed there recently.

Poet Richard S. Meeks of Plainfield has had a book published under the title *For Better or Forse*.

Miss Susan Worn, pert Ohio U. senior, sorority national president, and public relations major, worked in our NJ Area public relations office as an "intern" this summer.

Executive secretary of Bloomfield Chamber of Commerce, Watsessing church leader Harold Brotherhood (also ex-banker and public relations man) was featured in local *Independent* column "The Face is Familiar" for endear example of civic spirit.

At Centenary College for Women the new director of radio station WNTI-FM and instructor in radio-TV is Alan I. Cooper of Brookline, Mass.

The Rev. G. Robert Hudspeth has been named house chaplain for Methodist Hospital (Brooklyn), with counseling, clinical and instructive responsibilities.

Speaking of hospitals—NNJ pastors James Tiller and William Twiddy credit seat belts with getting them out of one fast after a bus demolished their Albright-bound car.

Titusville's David Lindenthal, newly assigned to Fort Sill, Okla., was picked from 1,200 men to receive the American Spirit Honor Medal while at Fort Leonard Wood.

Board of Missions executive Dr. Lois Miller, member of the World Council's central committee, is a member of Drew University's new Visiting Committee on Theology.

In September display of paintings at Bloomfield College Art Gallery were works by Mrs. Helen Matteo Howes, chairman of the art committee in our Chatham UM Church.

People in places: Scheduled to lead a New Life Mission at Kenilworth, NNJ, was Dr. David J. Randolph . . . Fairleigh-Dickinsonian Dr. Clair W. Black of Westwood is new North Jersey associate conference lay leader . . . Former Methodist Homes head, the Rev. Alfred E. Willett, is now minister of visitation at Red Bank Church.

## Let's Help Others to Get 'Together'

Why not share the beauty, Christian viewpoints, and interesting reading in *TOGETHER* magazine with others? An effective witness may be made by United Methodist Men, the WSCS or commission on evangelism by providing (after inquiry, of course) the magazine to libraries, bus stations, laundromats, convalescent homes, and yes—even doctor's offices.

## Drew Taps Business and Church Names on Committees

Forty-seven persons prominent in the worlds of commerce, research, and religion have been named to Visiting Committees by Drew University.

Provided for in the charter revision, the committees will serve as "sounding boards for improving teaching, research, and administrative practices" at the school and to "assist in developing relationships which may lead to public or professional recognition and financial support," according to President Robert Oxnam.

Bishop Prince A. Taylor, Jr., chairs the visiting committee on theology. Princeton professor, R. Paul Ramsey, heads one on the humanities. The other two committees focus on the "sciences and mathematics" and the "social sciences."

The Rev. Robert Goodwin, pastor of the church at Madison, serves on the visiting committee on theology.

Each of the four study groups will meet semiannually, and report their findings to the board of trustees, administrative officers, and the faculty.



ABOVE—First meeting of Drew's new visiting committees includes in conversation group—and listening to the ladies—Drew alumnus Dr. Philip Burdett, Remington Arms executive; the Rev. H. B. Kirkland, NY Conf. program director; and NJ Bishop Taylor.

LEFT—Drew students welcome members of the Committee on Humanities.

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# Freedom—Not to Be Prayed At

EDITORIAL



Mr. Jewett

On June 17, 1963, the United States Supreme Court, by a vote of 8 to 1, declared unconstitutional a Pennsylvania law requiring the daily reading aloud of the Bible in public schools.

By now the Lord's Prayer and even the Pledge of

Allegiance have been given up. But many parents protest the omission of prayer and Scripture from the school day. Teachers note that "the kids just don't quiet down" as they used to when devotions were conducted. And occasionally some principal, school board, or minister suggests a way around the unwelcome restriction.

Of course if school officials were to try hard enough, they could find significant pieces of literature, samples of great art, and excerpts from classical music to which pupils might give attention at the beginning of the day. Such things could encourage an appreciation of the best, including social responsibility as well as self-expression.

Unfortunately a great many people—including devout, well-meaning ones—have missed the point that the Supreme Court ruling does not prevent anybody from praying: it simply insures that his own convictions and sensibilities may not



*"To hold forth a lively experiment that a most flourishing State may stand and best be maintained with full liberty in religious concerns."*—Roger Williams

—Inscription on facade of State Capitol at Providence, R.I.

be disregarded—much less affronted—by somebody else.

A Methodist preacher turned college teacher, Dr. H. O. Enwall, used to tell his philosophy students at the University of Florida, "Gentlemen, your right to swing your fist ends where the other fellow's nose begins!"

May those of us privileged to offer public prayer on behalf of persons not of our faith forego such subtle, even if innocent, coercion as "in Jesus' name" when our intention is to pray in Jesus' spirit.

—PAUL N. JEWETT

## INTERCOM '69 Features Washington Press Chief

The NJ Area's second annual workshop in public relations, INTERCOM '69, will be held at the Princeton United Methodist Church, Saturday, November 1, from 9:30 to 3.

Keynote speaker on the theme *Bridging the Communications Gap* will be Winston Taylor, head of the Washington, D.C., regional office of United Methodist Information.



Harris-Ewing  
Mr. Taylor

Tulane graduate, news writer, church editor, and San Francisco Area's first PR director, Mr. Taylor has authored three publications, lectured at American University, and just completed a two-year term as national president of the Religious Public Relations Council.

This year's NJ program is planned especially for communications policy-makers—lay and clergy—and news personnel throughout the two NJ conferences. District superintendents, PR secretaries, program counselors or directors, and conference boards and committees officers are invited, as well as WSCS and laity heads in each of the 10 districts.

Format emphases will range from the modern technical to productive practical.

## SNJ Women Set Goals, Review 100-Year Heritage

Fifty South Jersey women, WSCS officers, proved that a Mt. Misery "overnight" is not really miserable. They met at the conference camp to up-date local society plans and procedures and a week later at Ocean City, 10 times as many watched—

and joined in—a drama recalling the Tremont Street Church, Boston, centennial of women's missionary work.

They also honored Conference President Mrs. Carlton Nelson with the new "sustaining membership" pin.



No ho-hum occasion is a buzz group to redefine local WSCS society aims.



Senior Studio

Playwrights Mrs. Ira Pimm and Mrs. H. W. B. Detwiler, with Mrs. Wm. Ebensperger, r.



Senior Studio

1969 models of proper Bostonians who launched WFMS are, left to right: Mrs. Joel Mott, Mrs. Wm. Guffick, Mrs. Dean Henderson, Mrs. Ralph Barrett, and Mrs. Richard Clunn.

# Laymen Head for Piney Woods, Beach Hotel

North Jersey Gets the Aldersgate; SNJ Likes the Traymore

Two fall meetings of NJ Area laymen are proving the importance of attractive facilities if you want to "get them out."

Wesley Lodge, Camp Aldersgate, was the location for the 18th annual NNJ Conference Board of Laity Institute October 3 to 5. Comfort in a rustic setting secured attendance from all four districts to study "sensitivity, diagnosing, planning, evaluating, dealing with conflict openly and creatively, and relating these to the context of the gospel and the liberating forces of the Holy Spirit."

Resource leaders included Westfield's minister of education, the Rev. Roger W. Plantikow and—because for the first time women were being urged to attend also—teacher-writer Mrs. Richard Boyd.

A Yale B.A., B.D., Mr. Plantikow has specialized in sensitivity work with youth, and group dynamics in conflict situations. Mrs. Boyd is a Drew M.R.E. and the author of *The Devil With James Bond!*

Atlantic City's magnificent Traymore Hotel will house hundreds of South New Jersey laymen and wives at the fifth annual Convocation of the Laity, November 14 to 16.

Headliner at the convocation will be Dr. John L. Knight, currently heading Wesley Seminary in Washington, D.C., after presidencies at Nebraska Wesleyan U. and Baldwin-Wallace.

The Rev. L. Burdelle Hawk, superin-



Mr. Plantikow



Dr. Knight

tendent of the Northwest District, Temple and Lutheran Seminary educated, is announced as the keynote speaker. Philadelphia's Bishop J. Gordon Howard will preach at the closing service on Sunday.

## Southern Conf. Announces All-Out 'Together' Campaign

The six districts of the South New Jersey Conference are joined in an intensive effort to increase TOGETHER readership by 3,500 new subscriptions by the end of November.

Supporting plans suggested by the Rev. Hooker Davis, the cabinet launched the program September 28, following briefing of pastors and lay leadership through the group conferences.

A "long-range goal" specifies sustained circulation throughout the next three years, and increased use of United Methodism's official family magazine in every area of church life. This will require securing and keeping representatives of TOGETHER in each of the 380 churches, and encouragement of the "Church Plan" of reduced rate (\$3) subscriptions.

Features of the South Jersey plan include essay and poster contests—drawing heavily on youth talent—local church and district committees, assistance by the district secretaries of public relations, and TOGETHER magazine rallies.

## You Said It!

"The problem or plight of the world today is that it is our worst selves written large. Walking with God like Enoch will help solve it. It is the greatness for which we were born. Make the journey with God."

—The Rev. George S. Geyer  
Audubon, SNJ

"If only we could discipline ourselves to conform to all the laws of God and nature! The astronauts never could have accomplished their mission to the moon if they had not done so. We can accomplish so much if we do likewise."

—Charles F. Post, Sr.  
Layman, Kearny, NNJ

"God uses human lips and human hands to dispel the drabness that often hangs so heavily on human life . . . Why he should depend so resolutely upon us is a mystery of his love."

—The Rev. Harvey VanSciver  
Atlantic Highlands, SNJ

"If you haven't had a chance to see our new pulpit and lectern, and the new chancel arrangement, come in any Sunday at 11 a.m. and see it."

—The Rev. Gerald J. Rounds  
Mt. Horeb, NNJ

## Rites at Scotch Plains

Brand new "century plant" in the Southern District is the \$200,000 Scotch Plains worship and education building, consecrated by Bishop Taylor, October 12.

Supt. George Watt, Jr., shared in the service along with the present minister, the Rev. S. Philip Covert, and former pastors Archie Parr and Alfred Willett. Gordon R. Ewy is building committee chairman.

A feature of the 7:30 p.m. rites was the use of an original hymn by chorister Mrs. William Torain, with Mrs. Harold Odell as organist and choir director.

A social hour concluded the evening.

## 'TANE-Ager' of the Month



Albert Petri, left, retired Bell Labs engineer, may be "hard of hearing" himself, but wouldn't wish that on anybody else. Having wired for sound the sanctuary of Morrow Memorial, Maplewood, he checks the system constantly.

## FIFTY-YEAR SECRET



One of 15 "Golden Members" honored at her church's 75th anniversary. Miss Ethel Weaver, left, tells Broad Street Park Pastor George Murphey and sisters Joyce and Joan Johnson "how it used to be."

## FIVE-YEAR REWARD



Wondering, a few days before official opening, how they'll ever get the grass in, Scotch Plains Pastor S. Philip Covert anticipates honoring "the ones who did the work" over the past years.





